

RELIGIOUS RESOURCES AS A SOURCE OF EMOTIONAL  
STABILITY AND THERAPEUTIC CHANGE

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by  
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## CHAPTER I INTRODUCTION

Whatever else has led to the emergence of the pastoral counseling movement in the past ten years, it is abundantly clear that an important factor is the dis-satisfaction that many persons feel with the institutional church and its practices. The remarkable growth of pastoral care programs in seminaries and of church related counseling centers would indicate that many persons have found that the traditional forms and practices of the church do not provide sufficient insight or resources for the task of the care of souls.

The developing psychological disciplines, especially the theory and practice of psychoanalysis, have offered another approach to the care of souls. It is quite true that the church, in its own heritage has a tradition of the care of souls which is in keeping with the modern psychoanalytic approach.<sup>1</sup> It is also true, however, that our rediscovery of that heritage owes a great deal to our exposure to psychoanalysis and related therapeutic disciplines.

Pastoral counseling, which has come to some of us as a welcome opportunity to become more effective in the care of souls, carries with it at least two serious dangers. One danger is that we adopt some psychological discipline completely and turn our backs on the heritage and resources which are ours as ministers of the gospel of Jesus Christ. The other danger is that pastoral counseling becomes a separatist

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<sup>1</sup>Freud called the Catholic fathers "our predecessors in psychoanalysis". "The letters of Sigmund Freud and Oskar Pfister" in Heinrich Meng and Ernst L. Freud (eds.) Sigmund Freud (New York: Basic Books, 1963), p. 21.

movement in the church rather than a resource among others for the renewal of the whole church. It is in response to these two dangers that this dissertation is written.

#### A. DEFINITION OF THE PROBLEM

Pastoral counseling, by the very nature of its existence as a discipline apart from secular psychotherapy, implies that religious resources can be valuable in the understanding and treatment of some persons whose lives are hampered or incapacitated by emotional conflict.

The problem with which this dissertation concerns itself is whether it can be demonstrated that the above statement is a tenable one and whether it can stand up under clinical investigation.

More precisely, this dissertation is concerned with two research questions: (1) can it be demonstrated clinically that religious resources serve effectively as a source of emotional stability; (2) can it be demonstrated clinically that religious resources serve effectively as a source of therapeutic change?

The term "religious resources" is used in this dissertation to signify both objective participation in the fellowship, services and rituals of the institutional church and subjective participation in and possession of the "myth" of Christianity.

The term "emotional stability"<sup>2</sup> is used here to indicate the

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<sup>2</sup>The simple definition of "emotional stability" as the ability to love and work is from Robert S. Wallerstein, "The Goals of Psychoanalysis: A Survey of Analytic Viewpoints," Journal of the American Psychoanalytic Association, XIII:4 (1965), 748-770.

increased capacity to love and work as a result of intervention into the personality of a person involved in counseling by forces outside of himself and from within himself (from the repressed unconscious).

#### B. VALUE OF THE STUDY

With the advent of psychoanalysis, religion (more specifically Christianity) has been put on the defensive. Freud's basic position in The Future of an Illusion that religion is a universal neurosis has caused men inside and outside of Christianity to re-examine the meaning and function of religious practices and beliefs.

Because of this a study such as the one undertaken in this dissertation is of critical importance to the life of the church. Is Christianity a "universal neurosis" from which man needs to be freed or is Christianity a source of wisdom and strength from which man can draw in order to live more meaningfully and more effectively?

If the answers to our research questions are in the affirmative, then the study will have a further value in that it will offer insights and methods which will enable us to use the religious resources at our disposal more effectively in the care of souls. These insights and methods should prove to be available to and effective in all aspects of the churches' ministry to persons and not just in the ministry of pastoral counseling.

#### C. PREVIOUS STUDIES

In the latter years of his life, Sigmund Freud devoted a number of studies to the problem of religion. Since these are well known,

they will not be dealt with here. The reader who is interested in exploring Freud's work in the area of religion is referred to Ernest Jones's chapter on "Religion" in his biography of Freud.<sup>3</sup>

What we will concern ourselves with here is the basic criticism of religion which permeates Freud's work in this area, i.e., that religion is a universal neurosis because it permits man to externalize his inner wishes and impulses and thereby avoid responsibility for them.

Both Freud's general works on religion and his case histories (which deal with religious materials) deal with religion as a neurotic solution from which the person must be freed.<sup>4</sup>

There is no work (with exception of a comment in Civilization and Its Discontents referred to on p. 11) which seeks to demonstrate an instance in which religion freed man from or protected man from neurosis.

Further, there is no psychoanalytic work which seeks to demonstrate that a man becomes more responsible for himself and his impulses as a result of his religious commitment.<sup>5</sup> This latter fact comes as a surprise to any liberal Protestant of the past two generations who has been raised in a Christian atmosphere which stresses personal responsibility for individual and social ills.

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<sup>3</sup>Ernest Jones, The Life and Work of Sigmund Freud (New York: Basic Books, 1953-57), III, 349-74.

<sup>4</sup>An Example of Freud's work with religious phenomena and its function in the psychic makeup of a patient can be found in an article, "A Religious Experience" in Sigmund Freud Collected Papers (London: Hogarth Press, 1957, V, 243-246.

<sup>5</sup>With the possible exception of Eric Erikson, Young Man Luther (New York: Norton, 1958).



Despite the fact that Freud did not publish works concerned with the value of religious resources for personality stability and/or change, it is interesting to observe that Freud spoke of himself as a "secular pastoral worker"<sup>6</sup> and on one occasion wrote his pastor friend, Oskar Pfister, that he was "very much struck by the fact that it never occurred to me how extraordinarily helpful the psycho-analytic method might be in pastoral work, but that is surely accounted for by the remoteness from me, as a wicked pagan, of the whole system of ideas."<sup>7</sup>

Since Freud's pioneering work, many psychoanalysts have devoted works to religious phenomena. Interestingly enough, the best known of these works do not approach the problem as Freud did, i.e., by observing the dynamics of religious phenomena in the life of individual patients. For example, in three well known books,<sup>8</sup> Theodor Reik addresses himself to religious themes and analyzes them in terms of their unconscious meanings. Never does he, however, offer clinical cases where the function of these religious themes can be seen in the psychic make-up of an individual.

In a survey of The Index of Psychoanalytic Writings<sup>9</sup> we find, with only one significant exception, that religion is approached in one of the two ways described above, i.e., individual case histories where

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<sup>6</sup>Meng. op cit., p. 10.

<sup>7</sup>Ibid.

<sup>8</sup>Theodor Reik, Ritual (New York: Norton, 1931); Dogma and Compulsion (New York: International Universities Press, 1951); Myth and Guilt (New York: Braziller, 1957).

<sup>9</sup>Alexander Grinstein, The Index of Psychoanalytic Writings (New York: International Universities Press, 1955-62). I-VIII.

religion is used as a neurotic solution from which the individual must be freed, or general psycho-analytic discussions of the unconscious meaning of certain religious myths or rituals.<sup>10</sup>

The one significant exception to the above is in the writings of Freud's friend, the Swiss Protestant pastor, Oskar Pfister. In a number of works,<sup>11</sup> he sought to demonstrate the value of religion as a protection against neurosis and/or as a resource in the resolution of neurosis. Pfister approached the problem of religion as Freud did, by observing its function in the psychic structure of individual patients and drawing his conclusions from these observations.

If Freud is the father of psycho-analysis, then Oskar Pfister must be called the father of an appreciative psycho-analytic understanding of religion.

#### D. RESEARCH DESIGN

1. Basic Approach To Religious Phenomena. In his book, The Quest For the Historical Jesus, Albert Schweitzer comments that:

Progress always consists in taking one or the other of two alternatives, in abandoning the attempt to combine them. The pioneers of progress have, therefore, always to reckon with the law of mental inertia which manifests itself in the majority--

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<sup>10</sup>Three other well known works which deal with religious material in general terms but lack specific case material are: Carl G. Jung, Modern Man in Search of a Soul (London: Kegan Paul, Trench, Trubner, 1933); Erich Fromm, Psychoanalysis and Religion (New Haven: Yale University Press, 1950); Erich Fromm, The Dogma of Christ (New York: Holt, Rinehart & Winston, 1963).

<sup>11</sup>Oskar Pfister, The Psycho-Analytic Method (New York: Moffat, Yard, 1917); Some Applications of Psycho-Analysis (New York: Dodd, Mead, 1923); Love in Children and Its Aberrations (New York: Dodd, Mead, 1924).

who always go on believing that it is possible to combine that which can no longer be combined, and in fact claim it as a special merit that they, in contrast with the 'one-sided' writers, can do justice to the other side of the question. One must just let them be, till their time is over, and resign oneself not to see the end of it, since it is found by experience that the complete victory of one of two historical alternatives is a matter of two full theological generations.<sup>12</sup>

In approaching religious resources dynamically and clinically, we are forced to make the kind of choice between two alternative approaches of which Schweitzer speaks. Does religion deal with an extra-natural world outside of man (the narrow sacramental viewpoint) or does religion deal with experiences that take place within man's natural experiences, his inner world? I (frankly) accept the second position and work within that frame of reference.

This dissertation is posited, therefore, on a basic assumption which, if not accepted must at least be understood. The basic assumption is this: The world with which religion is concerned is a world within-beyond human experience which is out of sight and out of mind but not out of operation.

This world is described as "within" because it is in the realm of man's experience, governed by the same cause and effect processes and open to scientific<sup>13</sup> investigation just as other aspects of reality are.

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<sup>12</sup>Albert Schweitzer, The Quest For the Historical Jesus (New York: Macmillan, 1950), pp. 238-239.

<sup>13</sup>Scientific is used here as defined by Leopold Bellak: "It is the task of science after all to provide hypotheses which permit the ordering of different observable facts into lawful relationships." Robert W. White (ed.) The Study of Lives (New York: Atherton Press, 1964), p. 143.

This world is described as "beyond" because man's conscious experiencing mind sees this world as beyond him, i.e., outside of his awareness. Self-conscious man experiences the world of the unconscious as mysterious, beyond, super-natural.

St. Augustine puzzled over this paradox of within-beyond centuries ago when he said:

Great is this power of memory, exceedingly great. O, my God, a spreading limitless room within me. Who can reach its uttermost depth? Yet it is a faculty of soul and belongs to my nature. In fact I cannot totally grasp all that I am. Thus the mind is not large enough to contain itself: but where can that part of it be which it does not contain? Is it outside itself and not within? How can it not contain itself? As this question struck me, I was overcome with wonder and almost stupor. Here are men going afar to marvel at (great external natural wonders) yet leaving themselves unnoticed.<sup>14</sup>

The value of religion as a system is that it preserves the power and "otherness" of the unconscious world. The danger of this approach is that in assuming that religious language and imagery comes from the inner world, we are also tempted to assume that it could not therefore be very powerful, overwhelming or earthshaking.

To restate the basic assumption in a different way: The "world" which religious language describes and deals with is within man; it is his own unconscious. This world has all of the otherness and power which religion demonstrates in its symbolic language. Its "within-ness and unfelt-ness" does not mean it is not present or powerful.

This world inside of man, the unconscious, is made up of the giant, powerful parental images and the small, weak child images of his

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<sup>14</sup>Lancelot L. Whyte, The Unconscious Before Freud (New York:

own infantile beginnings. It is a world created out of the situation of the prolonged infancy of the human being and, most important--even though man grows to adulthood both physically and spiritually--it is a world that persists to the end of life.

Erik Erikson points this out dramatically when he says:

One may scan work after work on history and society and morality and find little reference to the fact that all people start as children and that all people begin in their nurseries. It is human to have a long childhood; it is civilized to have an even longer childhood. Long childhood makes a technical and mental virtuoso out of man, but it also leaves a lifelong residue of emotional immaturity in him.<sup>15</sup>

It is out of past experience as a preaching minister and as a pastoral counselor that this basic assumption has come as well as the desire to do this dissertation. My own experience has taught me to believe that the institutional church (despite its frequently demonstrated inadequacies) provides a constant invitation to and confrontation by religious resources which help man to experience and deal with this world which is within-beyond him. Man's task is to find a "home", to re-bind (re-ligion) the powerful images and impulses inside of himself into an integrated whole in which and out of which he lives as an adult human being. To attempt to become more precise about the dynamics of "the world of the spirit" does not make one less religious. Religious phenomena are approached therefore, as a product of and attempt to deal with the unconscious, the inner world of man.

The institutional church and the heritage which it preserves and

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Doubleday, 1962), p. 73.

<sup>15</sup>Erik Erikson, Childhood and Society (New York: Norton, 1963), p. 16.

presents confronts man with this need and offers him guidelines and resources in his struggle to meet it. More than any institution or myth in my experience, the Christian church and the Christian myth offers man the way and the resources to deal with his unconscious forces wholistically.

I know of no other experience where an adult human being is so openly and frankly invited to become like a little child--to feel fear, love and judgment as a little child feels it, to learn to live openly with these feelings, and finally to bind them into a meaningful whole, out of which one lives rather than by which he is imprisoned--than the experience of belonging to and worshipping in the Christian religion.

## 2. Psychological Framework Within Which Research Carried Out.

The personality theory which undergirds the research done for this dissertation is psychoanalytic. In comparison to other personality theories to which I have been exposed, it is the most comprehensive and relevant in dealing with the phenomena of personality which I see in my daily work. The method of research used for the dissertation is the psychoanalytic method. There are other methods of treatment, especially for the psychosis, which may be as effective or more effective than psychoanalysis, but I know of no method of treatment that offers so much to the researcher and his research concerns.

The use of psychoanalytic theory as a frame of reference and of psychoanalytic technique as a method of research comes under a cloud when applied to research in religion because of the atheism of the founder of psychoanalysis, Sigmund Freud.

Freud's atheism, however, is a separate issue from the issue of

whether or not psychoanalysis presents an adequate theory of personality and an adequate method of research. Freud himself suggested this when he stated in Future of an Illusion:

If one can find a new argument against the truth of religion by applying the psychoanalytic method, so much the worse for religion, but the defenders of religion will with equal right avail themselves of psychoanalysis in order to appreciate to the full the affective significance of religious doctrines.<sup>16</sup>

In this dissertation, Freud's invitation is accepted and psychoanalysis is used to appreciate to the full the affective significance of religious doctrines.

Further, it is interesting to note that while in The Future of an Illusion, Freud warns against the dangers of religion as an evasion of reality, he states in Civilization and Its Discontents, written two years later that:

Religions, at any rate, have never overlooked the part played in civilization by a sense of guilt. Furthermore--a point which I failed to appreciate elsewhere (i.e., in The Future of an Illusion)--they claim to redeem mankind from this sense of guilt.<sup>17</sup>

Finally, in Totem and Taboo, Freud comments that "all that (I) . . . claim is to have added a new factor to the sources, known or unknown, of religion . . . I must leave to others the task of synthesizing the explanation into a unity."<sup>18</sup> Some of us feel that Freud's criticism of religion is valid and that it does not necessarily lead one

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<sup>16</sup>Sigmund Freud, The Future of an Illusion (New York: Doubleday, 1957), pp. 65-66.

<sup>17</sup>Sigmund Freud, Civilization and Its Discontents (New York: Norton, 1961), p. 83.

<sup>18</sup>Sigmund Freud, Totem and Taboo (New York: Random House, 1918), p. 157.

to being anti-religion or to being an atheist. It is our task, however, to synthesize his comments and criticism into a more inclusive framework that does justice to the issues he raises. We need to avoid the frequent sin of churchmen where difficult issues are avoided by calling the men who raise them heretics or atheists.

3. Method of Research. The method of research used in this dissertation is idiographic in contrast to nomothetic. Gordon Allport in his book, The Use of Personal Documents in Psychological Science,<sup>19</sup> distinguishes nomothetic research from idiographic research in the following way: Nomothetic research refers to statistically reliable general principles drawn from a large collection of data from individual lives; idiographic research refers to generalizations based on a single life studied in depth.<sup>20</sup>

According to Allport the most rigid tests of scientific procedure are the tests of understanding, prediction and control.<sup>21</sup> These tests can be based on the understanding of a single life as well as on the frequency of occurrence in a multitude of cases.<sup>22</sup>

For the research in this dissertation the case histories of ten persons seen over a period of three to five years in intensive individual and group psychoanalytically-oriented pastoral counseling have been used. The case histories were selected from over two hundred persons

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<sup>19</sup>Gordon W. Allport, The Use of Personal Documents in Psychological Science (New York: Social Science Research Council, 1942), pp. 53-64.

<sup>20</sup>Ibid., p. 53.

<sup>21</sup>Ibid., p. 59.

<sup>22</sup>Ibid., p. 57.



seen in this way.

The case histories were selected on the basis of two criteria: (1) were religious resources an integral part of the person's psychic structure and inter-personal life; (2) were religious resources valuable in this person's life prior to therapy and during therapy as a source of emotional stability and/or therapeutic change.

Cases where religious resources served as a neurotic defense or as a part of a neurotic or psychotic conflict were deliberately excluded. The question that is pursued in this dissertation is can religious resources be a source of personality stability and/or therapeutic change. No effort is made to prove (nor is it believed by the writer) that religious resources always function this way.

Religious resources obviously can be used as a neurotic defense or can become a part of a neurotic or psychotic conflict. This, however, can also be said about psychoanalytic theory or an experience in psychoanalytic therapy, i.e., that one can use his understanding or psychoanalytic theory or his experience in psychoanalytic therapy as a neurotic defense or as a part of a neurotic or psychotic conflict.

In regard to the first research question: Are religious resources valuable in some cases as a source of emotional stability? the clinical material was used in the following ways: (1) observing the psychic structure of person actively participating in religious resources and demonstrating their nature and value as a source of emotional stability by deduction based upon the psychoanalytic theory of personality; (2) demonstrating the nature and value of religious resources by observing the change in the person when religious resources

are withdrawn.

In regard to the second research question: Are religious resources valuable as a source of therapeutic change in some cases? the clinical material was used in the following ways: (1) observing the evocative effect of religious resources upon the psychic structure, induction of anxiety and the need for change; (2) using religious resources and observing the results of such use in the therapeutic encounter itself (interpretations couched in religious language and pointing to the religious heritage, interpretations of transference distortions by the patient of the religious resources in his life, suggesting the use of religious resources by the patient such as prayer, communion, etc.); (3) observing the use a person makes of religious resources to aid him in personality change, reorganization.

4. Basic Limitation of the Research Method. The basic limitation inherent in the method of research used in this dissertation is that the case histories are recorded and interpreted by one person, the writer.

Obviously, in the recording of the experience of another person one is never completely objective and this is even more difficult when the recorder is involved as a therapist in many of the experiences which he is recording. The same is true in the interpreting of the meaning of the experiences recorded.

In the concluding chapter of the dissertation several future research designs will be suggested which protect against the subjectivity of one person's recording and interpreting of the clinical material.

This basic limitation, however, does not render the research

meaningless. Certainly the generalizations drawn from the individual case material can be used by other investigators in their work by applying the tests of scientific procedure: understanding, prediction, and control. If the generalizations stand up in the work of another investigator, then there is more reason to trust them. If they do not stand up, then the investigator can attempt to understand the material before him in a more meaningful way.

5. The Organization of the Dissertation. The remainder of the dissertation is arranged with the following purposes in mind: (1) to provide an understanding for the reader of how certain psychoanalytic terms are understood and used by the writer; (2) to provide an understanding of the psychoanalytic view of the "Oedipus Complex" and the "Oral Stage of Development"; (3) to provide an understanding of the religious dimensions of each of these two stages of development through the typology of the "Oedipus" and "Orestes" plays of Greek drama; (4) to demonstrate in clinical cases the function of religious resources in the lives of persons struggling with "Oedipal" or "Oral" conflicts; (5) to draw certain conclusions from the clinical material as to the value of religious resources as a source of personality stability and therapeutic change; (6) to suggest methods of research through which the conclusions emerging from this investigation might be confirmed, refined or changed.

Chapter II deals completely with the psychoanalytic theory of personality and method of treatment. An attempt is made to present psychoanalytic theory as a process rather than a static phenomenon.

Chapter III deals with the "Oedipus Complex", a psychoanalytic

understanding, its religious dimensions as seen through the typology of Oedipus plays, and illustrative case material.

Chapter IV deals with the "Oral Stage", a psychoanalytic understanding, its religious dimensions as seen through the typology of the Orestes plays, and illustrative case material.

Chapter V contains a summary of the individual cases discussed in the preceeding two chapters, general conclusions drawn from the case material and suggestions for further research.

## CHAPTER II THE PSYCHOANALYTIC THEORY OF PERSONALITY AND METHOD OF TREATMENT

Sigmund Freud and those who have come after him sought to construct a theoretical description of the structure and dynamics of the human being's mental life as a result of their clinical work with persons suffering from mental illness. This chapter is an attempt to present a summary sketch of the psychoanalytic theory of personality and method of treatment.

The psychoanalytic position grows out of and rests upon two basic assumptions, psychic determinism and the reality of the unconscious. Psychic determinism refers to the fact that in the mind as in the physical world, "nothing happens by chance, or in a random way. Each psychic event is determined by the ones which preceded it. Discontinuity in this sense does not exist in mental life."<sup>1</sup> The concept of the unconscious refers to the "existence and significance of mental processes of which the individual himself is unaware or unconscious."<sup>2</sup>

In its theoretical description of the structure and dynamics of the human being's mental life (his "structural hypothesis") Psychoanalysis distinguishes between three different groups of psychic functions that go to make up the individual's psychic apparatus, the id, the ego and the superego.

The id is the psychic representation of the drives of the human organism. A drive is a "genetically determined, psychic constituent

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<sup>1</sup>Charles Brenner, An Elementary Textbook of Psychoanalysis (New York: Doubleday, 1951), p. 2.

<sup>2</sup>Ibid., p. 4.

which, when operative, produces a state of psychic excitation or, .... tension. This excitation or tension impels the individual to activity, which is also genetically determined in a general way, but which can be considerably altered by individual experience. This activity should lead to .... cessation of excitation or tension, or gratification."<sup>3</sup> An attribute of this drive is psychic energy or libido which impells the individual to activity analogous to the concept of physical energy. The id drives seek immediate and direct gratification of need in relation to the outer world, reality. (For the sake of simplification I am treating the aggressive and sexual drives as distinguished by Freud as one, i.e. libido.)

The ego designates that group of psychic functions having to do either principally or to an important degree with the person's relationship to the outer world, his environment. It is the executant for the drives of the id and its primary relationship to the id is one of co-operation. The ego seeks to exploit the environment for the gratification-discharge of id drives (i.e. wishes, urges, psychic tensions which arise from drives and constitute the id) and also to avoid pain and/or discomfort in the process (the pleasure principle).<sup>4</sup> The ego is originally undifferentiated from the id and in the development of the organism it emerges out of the id. This emergence occurs as the organism acquires knowledge of and some degree of mastery over the environment.

In addition to seeking to satisfy id drives directly and immediately the ego develops the ability to delay, control or otherwise oppose

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<sup>3</sup>Ibid., p. 18.

<sup>4</sup>Ibid., 40.

discharge of id energies. This increases the ability of the ego to exploit the environment for the benefit of the id but also leads the ego to argue the claims of the environment against the id.

The ego keeps the impulses of the id in check by the use of defenses (repression, reaction formation, projection, sublimation). One of the most important defenses in terms of the person's normal development is sublimation. In this activity, the original desired activity--need for direct drive satisfaction is modified in the direction of social acceptability and approval. The original impulse as such has become unconscious. A substitute activity is provided which "at the time conforms with the demands of the environment and gives a measure of unconscious satisfaction to an infantile drive derivation which has been repudiated in its original form."<sup>5</sup>

The superego comprises the moral functions of the personality. It is what is commonly called the conscience.<sup>6</sup> It is "formed as a consequence of the identification with the moral and prohibiting aspects of parents. In a sense it is the internalized image of the environment, communicated most basically through parents, which helps the ego know without reality testing every wish, how it ought to handle id drives in order to live in its environment with the maximum amount of pleasure and minimum amount of unpleasure. The superego approves or disapproves of actions and wishes on grounds of rectitude and inflicts punishment or praise on the ego. Thus the ego may find the superego a trustworthy guide in its attempt to exploit reality for the sake of the id and for

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<sup>5</sup>Ibid., p. 107.

<sup>6</sup>Ibid., p. 124.

sake of avoiding unpleasure or it may find the superego an enemy in the sense that it blocks the ego in its task. When the latter occurs, the ego must use defenses against the superego even as it had to use defenses against the id in order to effectively carry out its task.<sup>7</sup>

Each of the three groups of psychic functions, the id, ego and superego can be unconscious or conscious. In all cases most of the psychic function is unconscious. (Freud's iceberg illustration.)

The psychic apparatus (id, ego, superego) has two modes of functioning, the primary process and the secondary process. These are used to describe two types of thinking characteristic of the psychic apparatus and two ways of dealing with and discharging psychic energy. The id functions according to the primary process throughout its life and the ego during the first years of life. The secondary process develops gradually and progressively during the early years and is characteristic of a relatively mature ego.

In the primary process thinking is characterized by an absence of any negatives, conditionals or other qualifying conjunctions; mutually contradictory ideas may co-exist peacefully (representation by the opposite); thinking representation by allusion or analogy (condensation of content); visual, sense impression instead of verbal; no sense of time. This kind of thinking is pathological only when dominant or exclusive of the secondary process.

In the secondary process thinking is primarily verbal, it follows the laws of syntax and logic, and it is characterized by a sense of time, space, etc..

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<sup>7</sup>Ibid., pp. 124-125.



In the primary process, dealing with the discharging psychic energy is characterized by the tendency to immediate gratification and by the ease of cathexis shift from original object or method of discharge when blocked or inaccessible and instead being discharged by similar or rather different routes.

In the secondary process there is a capacity to bind and mobilize psychic energy, delaying discharge of cathectic energy until environmental circumstances are most favorable. Cathexes is much more firmly attached to a particular object or method of discharge of cathexis. In addition, in the secondary process drive energy which would otherwise press imperiously to discharge as soon as possible becomes desexualized and available to the ego and at the ego's disposal for carrying out its various tasks and wishes according to the secondary process.<sup>8</sup>

The development of the human psyche and psychic apparatus is characterized, in psychoanalytic theory, by libidinal flow, that is a flow of libido from object to object and from one to another mode of gratification during the course of psychosexual development, a flow which proceeds along a course which is probably genetically prescribed in broadest outline but which vary from person to person.<sup>9</sup>

The work cathexis is used to describe the amount of psychic energy or libido which is directed toward or attached to the mental representative of a person or thing during the course of this libidinal flow.

The broad outline followed by libidinal flow is as follows:

(a) from birth to age  $1\frac{1}{2}$  the mouth, lips, tongue become the focal

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<sup>8</sup>Ibid., pp. 49-59.

<sup>9</sup>Ibid., p. 28.

point for the need for drive gratification. As a result of this gratification by the environment and in order to further it, the ego develops.

(b) from  $1\frac{1}{2}$  to 3 years of age the focal point shifts to the anus where gratification comes in the expulsion and retention of feces. The ego continues to develop and the preliminary development of the superego begins as parents cooperate with the ego (for good or ill) in regulating according to the demands of the environment (for how extensive this is see E. Erikson, Childhood and Society) the need for anal gratification.

(c) from 3 to 6 years of age the focal point shifts to the genitals where gratification comes from genital stimulation. It is in this period that the superego develops because the id impulses run head on into prohibition from the environment. Whereas in the oral period almost complete gratification was received when needed and in the anal period gratification was not denied but only governed as regard to timing, in the oedipal or phallic period full gratification is denied by the nature of the outer world, environment. The child, for full gratification, seeks to replace the parent of the same sex and possess for his own sexual enjoyment the parent of the opposite sex. This obviously exposes him to serious danger, the boy to a threatening loss of penis, the girl to genital injury. The id impulse then shifts to the desire to replace the parent of the opposite sex and take their place in the affections of the parent of the same sex. This again confronts the boy with a castration threat (if he is to take mother's place he obviously will have to lose his penis) and the girl with an awareness of her own inferiority (she doesn't have the equipment to take father's place).

Thus the direct satisfaction of the id impulses must be renounced by the ego and the libidinal flow sublimated into substitute activities which give some measure of gratification to the drives of the id and yet conform with the demands of the environment.

The renouncing of oedipal wishes produces what psychoanalysis calls the latency period where libidinal energy is sublimated into the learning of tasks required for adult living--the person learns to work.

(d) With the onset of puberty libidinal energy again demands direct genital gratification but this time the environment is more favorable (substitutes for parents are available) and the organism more ready for it. As a representative of the environment the superego insists that the ego hold the id impulses in check while the ego works to exploit the environment in such a way as to provide direct genital satisfaction and at the same time avoid unpleasure from the direction of the superego or the present, real environment. The culmination of psychosexual development is according to Freud that the person can love and work, that is he can provide maximum direct gratification for his id impulses and he can sublimate a large portion of libidinal energy for indirect satisfaction and he can neutralize large portions of libidinal energy to invest in the tasks provided by and demanded by his environment.

As can easily be seen, the individual is highly vulnerable during his prolonged development. The id needs during the oral period may be inadequately met, this means that the emerging ego is weakened. The environment may interfere in very damaging ways during the anal period, further weakening the ego and laying the foundation for a very severe or

very weak superego. In the oedipal or phallic period the environment in form of parents may work to produce a very threatening and harsh superego or a very weak and inadequate one, leaving the ego unaided, perhaps already weakened, prey to the overwhelming demands of the id.

One of the ways the individual deals with the dangers of his psychosexual development is through fixation. This refers to the persistence of the libidinal cathexis of an object of infancy or childhood into later life, or fixation to a mode of gratification such as oral, anal, etc.. Thus the libidinal flow can stop, become fixated at a certain point in the individual's development.

The libidinal flow can also reverse itself or regress. When libidinal energy is blocked in direct expression, when it cannot find outlet through sublimation, and when it cannot be neutralized, it then reverses direction and in a sense returns to previous stage from which it came, it returns to an earlier mode or object of gratification. Regression is not necessarily bad if the regression works, i.e. the individual becomes stabilized and can achieve some capacity for pleasure and avoid severe conflicts with his environment.

Illness occurs when the individual cannot find ways, because of intra-psychic and/or environmental conflict, to gratify id impulses either directly or through sublimation. Psychosis refers to those illnesses where the ego is severely damaged or destroyed, leaving the individual unorganized and at the mercy of irrational, illogical id drives. Neurosis refers to those illnesses where the ego is intact but in its attempt to defend itself against the id and/or superego becomes severely handicapped or immobile.

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Psychoanalytic treatment (as contrasted with theory) attempts to deal with mental illness by providing a situation where the individual can re-enact his psychosexual development and in the process develop a clearer understanding of his id drives, a strengthened ego, and a more realistic superego. In doing this the psychoanalyst makes use of the phenomena of regression of libidinal flow. The person is invited to report without exception whatever thought come into his mind and to refrain from exercising over them either conscious direction or censorship. In the process of this "free association" the person on the one hand allies the healthy part of his ego with the analyst while the unhealthy or weakened part regresses to various levels of psychosexual development, sees the analyst as the object needed for gratification, and uses his learned maneuvers of the past to seek gratification. As a result of the lack of response from the analyst, or at least the lack of the kind of response wanted, the person regresses to a still earlier level of need and desire for gratification.

As a result of the lack of punishment for his various maneuvers to obtain gratification, the suffering and frustration involved in immature needs and forms of gratification, the person gradually comes to the awareness that there are more pressing needs to be met, more realistic and satisfying ways to meet them than he has theretofore known. He gives up his infantile wishes and learns to live more effectively with the needs that can be satisfied in the real world.

The critical psychoanalytic concept for the research in this dissertation is the concept of "transference". The most inclusive definition that I have found is that used by Carl M. Grossman, M. D.:

The mechanism of transference is a universal human psychological characteristic which causes the internalized representation of certain objects--such as parents or parental surrogates from one's infantile past--to be projected onto a succession of later, ostensibly unrelated, persons. The transferring person then reacts to new objects with the anachronistically habitual reactions in adult life that he had toward the originally cathected object in infancy. This is an entirely normal function of the ego, a means of learning, understanding, and adapting oneself to the external world. Like projection, it becomes pathological only when its quantity and intensity preclude realistic evaluation of new objects to distinguish them clearly from the infantile object.<sup>10</sup>

The most important aspect (because it is the most often overlooked) of Dr. Grossman's definition is that transference is an entirely normal function of the ego, and a means of learning, understanding, and adapting oneself to the external world. Transference is only pathological when it excludes reality testing of objects in the present. This aspect of his definition is critical in understanding and demonstrating the value of religious resources as a source of emotional stability and therapeutic change.

Although over-simplified, the best illustration of transference is in man's "falling in love". When a man falls in love he transfers the intense feelings of love he felt for his mother as a small child to the woman of his choice as an adult. As any clinician who does marriage counseling knows, if these feelings are lost in a man, through repression, his ability to stay in love is impaired. This transference becomes pathological only if the man who falls in love by transferring his love for his mother to a new woman demands that the new woman be just like his mother in thought and action or if he acts out impulses toward his

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<sup>10</sup>Carl M. Grossman, "Transference, Countertransference, and Being in Love," The Psychoanalytic Quarterly, XXXIV: 2 (1965), 249-256.

new woman which belong to his feelings toward his mother and are inappropriate to his real, here and now relationship with the new woman.

It is pathological because the man is not willing to really "transfer" his love for his mother to a new woman but rather still wants his mother and insists on it by trying to change his new woman into the woman of his past.

### CHAPTER III RELIGIOUS RESOURCES AND THE INTERNALIZED FATHER

#### A. THE PSYCHOANALYTIC "OEDIPUS COMPLEX"

As a result of innumerable hours spent in the treatment of suffering human beings, psychoanalysis, beginning with Freud and continuing with his followers, has discovered that mankind has a sense of guilt for which it can find no conscious reason, but there are unconscious reasons. Psychoanalysis has also discovered that men punish themselves for their guilt without realizing that they are doing so and without knowing why.

This two-fold discovery was made as a result of the analyst's attempt to treat sick people who came to him. In the early days these persons were mainly hysterics, their symptoms were physical ones but with no organic base (a painful arm, paralyzed leg, black outs). As treatment progressed analysts began to discover that there was some guilt hidden in the minds of their patients for which their physical symptom was a punishment. It was further discovered that when the guilt was found, pointed out, discussed and worked through, the person's illness cleared up.

What is the sense of guilt which haunts man and for which he feels he must be punished?

Although present day analysts have clarified and extended Freud's pioneering work, the basic answer of psychoanalysis to the question of this original guilt and the need for punishment is found in two of Freud's final works, Totem and Taboo,<sup>1</sup> and Civilization and Its

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<sup>1</sup>Sigmund Freud, Totem and Taboo (New York: Random House, 1918)



Discontents.<sup>2</sup> In the former work Freud deals with the origins of guilt in man's primitive, collective historical past and in the latter he deals with the origins of guilt in man's personal unconscious past.

In mankind's primitive beginnings men grouped together in herds under the leadership-dictatorship of the most powerful male. He possessed the females and reigned over the herd. The other males-brothers were left to themselves. Because of their desire to possess the females themselves and replace the leader each brother wished to kill the leader. Because no one brother was strong enough to accomplish the task alone, they all banded together in a common task, murdered the leader and ate his body in a communal meal.

After the meal, however, the love and admiration for the leader which was also present in the brothers returned and with it, a sense of guilt. (Theodor Reik has the best discussion of this dynamic in his section on remorse in Myth and Guilt.)<sup>3</sup> In addition, each brother now wanted to take the fallen leader's place, but this endangered him in his relationship to the other brothers. What had happened to the leader could happen to the one who aspired to replace him. (If this sounds far fetched, one only has to read current news releases about South American politics.) Thus, out of guilt and fear, a totem animal was picked to represent and resurrect the spirit of the fallen leader-father. The totem animal became the god (father) of the tribe and the brothers

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<sup>2</sup>Sigmund Freud, Civilization and Its Discontents (New York: Norton, 1961)

<sup>3</sup>Theodor Reik, Myth and Guilt (New York: George Braziller, 1957), p. 212 F.

submitted to him as they had submitted to the slain leader. There was one significant change, however, for now each male had a female of his own and granted the other males females of their own.

Once a year in elaborately prescribed rituals the old primal crime was re-enacted with the slaying of the totem animal and a communal feast upon his body--in his honor!

Thus, to use Freud's words "in the beginning was the deed", not the word. Man's original crime was an act of murder against the father and a cannibalistic meal of his body. The result of his crime was a fear of (because of his own ambition) and need for (because of his love for the slain leader) punishment.<sup>4</sup>

If this crime, this "original sin" occurred in man's primitive past and was resolved with the creation of the totem-god what connection does it have with modern man and his sense of guilt and need for punishment? Certainly we do not kill and eat our fathers! In Civilization and Its Discontents, however, Freud demonstrates that we have the same problem only in a different way. It is this discovery that Freud called the "oedipal conflict".

In the search for his patient's hidden guilt, for which they were being punished, Freud discovered to his surprise that the small child has exactly the same wishes toward the father that primitive man acted out toward the leader. The small male wishes to kill his father and

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<sup>4</sup>The above, of course, is a highly condensed statement of Freud's position in Totem and Taboo, doing no justice to the detailed and systematic way Freud collected and demonstrated his evidence for the position. Reik in Myth and Guilt presents this same basic position as a result of analyzing the Old Testament myth of "the fall".

take his place with the mother. He renounces this wish, not because he wants to, but because he has to, as a result of the obvious fact that father is bigger and more powerful. He does not feel guilty (as is easily observable in small boys under three years of age) about his desire to murder his father because his father does not know about it since he has not acted it out.

Then, a change occurs in the child which is at the same time man's greatest curse and his greatest blessing. Because he is too small to kill the father and because he also loves the father, the child renounces trying to kill his father and instead desires to become like father (out of love and more important, out of the wish to acquire father's power). Through a process too complicated to spell out here, the child incorporates the father into his own personality. The powerful, feared-loved father outside of himself becomes a part of his own psychic structure (internalized father, super-ego). The child is then able to say to himself, I am not helpless and submissive before an external power, I am the external power, it is now a part of me and I choose to do (and not to do) what formerly I was forced to do (and not to do).

With this change comes civilized man's greatest dilemma. It lays upon him a curse that is a part of his nature, his psychic structure. Whereas before he felt no guilt over his wish to murder his father because his father (outside) did not know of it unless he acted it out, now he does feel guilt and fear of punishment for the father is inside, a part of him and knows not only what he does but what he wishes. Beyond that, the father inside insists on punishment for the wish as if

it were the deed! Freud sums this up with the comment:

So it makes no difference whether one kills one's father or not--one gets a feeling of guilt in either case! . . . Whether one has killed one's father or has abstained from doing so is not really the decisive thing. One is bound to feel guilty in either case...<sup>5</sup>

It is decisive whether one has killed his father or not as far as the amount of guilt and need for punishment is concerned. For civilized man can still act out the murderous wish as did the primitive man. The difference is that primitive man acted it out externally, killing the father outside himself. Modern man acts it out internally, killing the father inside himself by ignoring the voice of his father and the voices of wise fathers that exist around him as a part of his culture (present and past). This seems to be what Jesus is referring to when he accuses the Pharisees of killing the prophets. Certainly they hadn't (until they took a hand in killing him) killed a prophet physically but rather by mouthing the prophetic teachings and ignoring them in their lives.

This critical shift in man is also a blessing, however, for it means that man can become inner directed, he can become self-disciplined. Instead of always needing external constraint, the man who works through this shift in his psyche becomes controlled from inside. He obeys the law (the wisdom of good fathers) not because he must (because father is bigger) but because he chooses to. He develops an inner consistency that is not dependent on outer authority to enforce. In contrast, the man who has not worked through this dilemma (and there are plenty of

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<sup>5</sup>Freud, Civilization and Its Discontents, pp. 78-79.

examples in any church) will appear civilized and moral when under the watchful eye of external controls but will act on impulse when they feel free from external controls.

#### B. RELIGIOUS DIMENSIONS OF THE "OEDIPUS COMPLEX"

When one, familiar with the "oedipus complex" as a result of the study of psychoanalytic theory and the practice of psychoanalytic therapy, reads Oedipus Rex for the first time he experiences in a limited way the surprise and pleasure that Freud must have known as it slowly dawned upon him in his treatment of his patients that what was unfolding before his eyes in the analytic hour was expressed in dramatic form in a Greek play over two thousand years ago. It offers one a feeling of comradeship with the family of man across the centuries when the awareness comes that what we are trying to deal with in ourselves and our patients is in continuum with man's search across the centuries to understand himself more clearly and to live more effectively.<sup>6</sup>

The Oedipus drama begins with a sense of guilt and the need for punishment, for Thebes is in the grips of a plague. The plague is interpreted as punishment for an unknown sin and the oracle is asked for

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<sup>6</sup>To interpret the Oedipus plays psychoanalytically is only one of a variety of approaches to interpretation. The Greeks themselves saw Oedipus as a hero who lived out his determined fate courageously, not as a man who had a choice in regard to the direction his life would go. For the Greeks, Oedipus' choice was between living out his determined fate courageously or living out his determined fate in a cowardly, begrudging way. He had no choice in regard to changing his fate. Psychoanalysis, on the other hand, holds that our unconscious impulses are determined but, if we have the courage to become aware of them, we have some choice as to the direction our fate will take us. This, of course, is the point of the discussion of Oedipus in this dissertation, i.e., if Oedipus had known he wouldn't have done.

assistance. From the oracle comes the first awareness of the more precise nature of the sin: someone lives in Thebes who is the murderer of the former king, Laius, and that person must be found and punished in order for the curse to be lifted off of the land.

Oedipus, who is now king, vows to carry out the punishment, but he first must find the guilty party. Creon, Oedipus' brother-in-law, suggests that Teiresias the prophet be sent for and asked who the man is who has killed the former king. As the plot unfolds, Oedipus comes increasingly closer to the truth that he finally sees fully: He is the man! Out of ignorance he has killed his own father and committed incest with his mother. He acquires this knowledge by ignoring the warnings of Teiresias, Jocasta his mother and the old Herdsman who had saved his life as a baby. In grief and in guilt Oedipus decided upon and carried out his own punishment, blinding himself and insisting he be cast out of the city to become a wanderer.

Oedipus is both primitive man and contemporary man in the drama. He has actually committed murder of the father and incest with the mother. And yet, at the same time, he is unconscious of what he has done; it was not deliberate and he would have avoided it if he had possessed full knowledge of what he was doing. Primitive man acted consciously, modern man only wishes unconsciously, yet both feel guilty, both feel the need for punishment. Oedipus stands, somehow, at the shadowy meeting place of primitive and modern and yet he is more modern in the sense that he is one who is "stranger to the story as stranger to the deed."<sup>7</sup>

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<sup>7</sup>Sophocles, Oedipus Rex, Oedipus at Colonus, Antigone. (Chicago: University of Chicago Press, 1954), p. 19.

The critical question for this section of the paper is this: Did Oedipus resolve the "oedipal conflict"? The reason for the question and its critical nature both for psychoanalysis and Christianity will become clear in the subsequent pages.

To answer the question, we must look at what constitutes the resolution of the "oedipal conflict" in psychoanalysis. Simply put, the resolution is this, a man renounces his wish to kill the father and identifies with him instead; he renounces his wish to possess the mother and gives her up as a sexual object, accepting a substitute woman, i.e., a wife. (Obviously this transfer is not just a move from physical proximity with the mother to physical proximity with the wife, but involves a deep going emotional shift and involvement.)

When we look at the Oedipus drama from this vantage point, we discover that Oedipus not only murdered his father and married his mother (primitive man) but that he continued to actively murder his father (displaced to wise fathers around him) and continued to refuse to give up his mother (modern man). In the initial act he was primitive man, in the attitudes and actions while engaged in discovering the truth about himself and afterwards he was modern man.

It is with Oedipus, the contemporary man, we will concern ourselves here. How did he continue to actively kill fathers? How did he continue to refuse to give up his mother?

The answer to the first question is found in Oedipus' attitude toward Teiresias, the Herdsman and Creon. All three represent good fathers in Oedipus' life. Teiresias was a prophet, wisest man in Greece, one whom even the gods consulted. The Herdsman was the man who

carried Oedipus away from Thebes to protect him from the prophecy and who saw him safely into the keeping of another. The Herdsman was the man who preserved Oedipus' life after he became king of Thebes by keeping secret his knowledge of how and by whom Laius was murdered. Creon was Oedipus' brother-in-law, from experience a trusted friend, because he "was not born with such a frantic yearning to be a king."<sup>8</sup> Oedipus himself admitted that Creon was equal to Jocasta and himself, "as thirdsman . . . equal of you two."<sup>9</sup>

All of these men, in their own way, tried to save Oedipus from a wisdom that would madden him and punishment that would cripple him.

On Creon's advice Oedipus sends for Teiresias to ask for help. Teiresias is obviously a father-figure, one little less than the gods, or as the chorus puts it, "I know that what the Lord Teiresias sees, is most often what the Lord Apollo sees."<sup>10</sup>

Oedipus greets Teiresias with high praise, praise that would have protected Oedipus from himself if he had listened to it.

Teiresias, you are versed in everything, things teachable and things not to be spoken, things of the heaven and earth-creeeping things . . . in you alone we find a champion, in you alone one that can rescue us. (Italics mine.)<sup>11</sup>

Teiresias takes Oedipus at his word and offers to be Oedipus' champion, to rescue him, by saying:

Let me go home. It will be easiest for us both to bear our several destinies to the end if you will follow my advice.<sup>12</sup>  
 . . . I will not bring this pain upon us both, neither on you nor on myself. Why is it you question me and waste your labour? I will tell you nothing.<sup>13</sup>

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<sup>8</sup>Ibid., p. 36.

<sup>9</sup>Ibid., p. 35.

<sup>10</sup>Ibid., 22.

<sup>11</sup>Ibid.

<sup>12</sup>Ibid., p. 23.

<sup>13</sup>Ibid., p. 24.



Oedipus, however, will not accept the rescue he has asked for, because it is not the kind of rescue he wants. He threatens Tieresias until he finally lets a portion of the dangerous secret out. When he does so, Oedipus is not grateful nor does he ask what he can do about it to save himself and Thebes, but rather turns upon Teiresias and Creon and accuses them of being the ones who have committed the murder and further that they are now out to do him in. Teiresias responds to Oedipus with the words, "So, muddy with contempt my words and Creon's! Misery shall grind no man as it will you."<sup>14</sup>

The next critical person to whom Oedipus turns in the unfolding drama is the old Herdsman who had protected him by keeping secret his knowledge of Laius' death. The Herdsman, too, tries to save Oedipus from himself: "O master, please--I beg you, master, please don't ask me more."<sup>15</sup>

Oedipus' response is not one of gratitude for the old man's concern, but rather a threat, "You're a dead man if I ask you again."<sup>16</sup>

Because he would not respect the old man's wishes and desire to help, Oedipus learns the whole truth about himself, he comes to know fully his guilt. And once again he asks neither a good father nor the gods for advice or assistance (in contrast to Orestes who asks Apollo for help and Athena for forgiveness!). Rather Oedipus decides upon and carries out his own punishment by blinding himself. The chorus asks the critical question: "Doer of dreadful deeds, how did you dare so far to do despite to your own eyes?"<sup>17</sup>

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<sup>14</sup>Ibid., p. 29.    <sup>15</sup>Ibid., p. 62.    <sup>16</sup>Ibid.    <sup>17</sup>Ibid., p. 68.

When Oedipus is finished, he says, "Now I am godless . . ."  
(or fatherless!).<sup>18</sup>

But still a good father reaches out a hand to help. Creon wants to ask the gods what to do about Oedipus.

Oedipus: "And will you ask about a man so wretched?"

Creon: "Now even you will trust the God."<sup>19</sup>

But Creon is wrong, for even now Oedipus will not trust the God nor ask for assistance. Instead he tells Creon what he has decided should be done with him and insists that it be carried out. Oedipus says it is because the gods hate him for his crime that he does not consult them, but is it not the other way around, does not Oedipus hate the gods and murder them by ignoring them?

Oedipus appears at the end of the drama aware of who he is, what he has done--he knows primal guilt, original sin--but he has not found healing, salvation. He is still fallen man, he killed his wise fathers by not listening to advice that would have saved him from tragic wisdom, he has killed his wise fathers by not even consulting the gods as to what he should do. He decided upon his own punishment, carried out his own punishment, and left Thebes as a blind man physically and emotionally (spiritually). He did not resolve the "oedipal conflict" for he never renounced his murderous rage toward the father (or he would have listened to wise fathers and/or consulted the gods) nor did he renounce his desire to possess his mother (or he would have found a new wife for himself and mother for his children.)

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<sup>18</sup>Ibid., p. 69.

<sup>19</sup>Ibid., p. 72.

(Interestingly enough, ancient Oedipus is a prototype for modern, psychologically sophisticated man.) For often we know (because we have been taught) that we wish to possess our mother and kill our father, but we have not renounced either wish except with our minds. Our hearts and wills are still unhealed, unredeemed! We still find it difficult to understand the real meaning of Creon's final advice to Oedipus: "Do not seek to be master in everything. . ."<sup>20</sup>

It is now possible to make explicit what is implicit in the preceding discussion of Oedipus Rex and the "oedipus complex". The religious dimension of the "oedipus complex" is that it offers man an externalized way of becoming aware of and dealing with the "oedipus complex".

In the sacrament of communion man is offered the insight that in his deepest self he is a murderer of God. In the same sacrament he is offered the grace to accept this insight, to make it a part of himself. The God he would like to kill, can through the process of insight and forgiveness become a part of him as friend and guide.

In the sacrament of prayer man is offered the opportunity to converse with God, to lay bare all of the secrets of his inner self before the Father, to discover that he is heard, accepted and disciplined but not murdered!

In the continuing experience in the Christian community and with the Christian myth man is offered the opportunity to discover ever anew, to in reality test his resolution of the "oedipus complex".

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<sup>20</sup>Ibid., p. 76.

The Christian community and the Christian myth asks man ever anew to be an obedient son that he might become a dependable father. It invites man and enables man to see and deal with the desire to do away with his father and the Father. It invites man and enables man to give up acting on his desire to murder the Father so that, instead he can be about his Father's business.

#### C. CASE HISTORY - 1

A minister began to plan his Easter sermon, he found himself anxious and blocking on getting going. This was contrary to his very efficient nature. He finally decided to preach on the theme "Christ is King." Easter week he was tired and depressed, he couldn't get going, he didn't feel like an effective man or minister. Friday night he dreamed he was preaching his Easter sermon but that it dealt with "the crucifixion not the resurrection". The congregation in the dream wouldn't sit still, one boy in particular was ignoring everything. The church was that of his boyhood days. Saturday he was depressed until that afternoon when he went calling on several people who needed his assistance. After the calls his depression lifted and he felt much better. He finished his sermon and Easter Sunday felt free.

The following week he dreamed for the "first time in his life" of his father; they were sitting together at a table, in the first part of the dream they were dressed differently; then suddenly his father had on the same clothes he did and began to say a prayer which the son helped him finish when he faltered at the end.

In this same week, for the first time in a fairly long ministry, he became deeply involved with a couple having marital problems and

gave some real assistance. His pattern before had been to quickly refer to someone else and keep himself distant. He spent the night at their home on his initial call, because they were so upset and angry that they were afraid to be alone together. As he lay on the couch, memories of his father who was an M. D. began to flow through his mind, especially his father's deep concern for his patients and his habit of staying with critical patients through the night rather than leaving them and letting the hospital call him.

This man had entered therapy because of marital difficulties. His wife felt, and he agreed, although he didn't know why, that he didn't have too much interest in her. She was furious with the feeling that he loved the church more than he did her.

This man was the second of two boys, his nine year old brother was killed when he was five, thus he became Rex Oedipus, the only son. His father, as an M. D., was not home often although he was warm and companionable with his son when he was home and they arranged vacations together. Thus, he spent a great deal of time with his mother and her need for him was accelerated by a busy husband and her lost older son. He and his mother were quite active in the church, the father never went except when his son was baptized. The father never criticized the church, he just wasn't interested. The man's decision to go into the ministry (as contrasted to business, which his father had wanted) was made after the death of his father.

In the process of therapy it became clear that his unconscious motivation for the ministry was his identification with his caring, healing father, Yet, he had never thought of this nor has he been a

very person-oriented pastor who became intimately involved with his people, knowing their conflicts and providing personal healing and comfort. His active ministry can be described as a hardworking (organizationally), very proper one.

Diagnostically, the pattern became clear early in this man's treatment. He was incestuously attached to his mother, the attachment being displaced onto the church. He had diminished interest in his wife because his energy was exclusively wrapped up in the church-mother. His sexual desire toward his wife, which would have led him to intimacy, was blocked by guilt over its incestuous beginnings (mother). He ministered to the church like mother's cooperative, well-behaved little boy. His father's caring, healing commitment was almost completely repressed and provided no motivational energy in his life.

Therapeutic movement, however, lagged for over a year because the man felt nothing concerning his mother, father, or wife. He could talk of his father but felt nothing for him, he could talk of his mother but felt nothing for her, he could talk of giving her up but with no affect. His murderous oedipal wishes expressed themselves in therapy by "nothing happening". The therapist had not become a transference father figure.

Being confronted by Easter, however, forced the conflict out of repression. He was flooded with warm, loving memories for his father and mother, sadness when he thought that he could no longer have his mother, excitement at anticipating a ministry in spirit of his father (as contrasted to mother's favorite son).

Simply put, Easter forced him to see that he resented calling

Christ the king (or God the Father) and that he payed for that resentment with inhibition. When he accepted the kingship of Christ, the Fatherhood of God (emotionally as well as intellectually) he became a man, in the image of his father and other good fathers he has known since then. He can now become free to enjoy a woman of his own instead of stubbornly hanging on and insisting he can have a woman from the past that he can never have in the here and now. Finally, the church becomes a sharing fellowship to serve and be served by, not an adoring mother with her exclusively adored son.

Religious resources as a source of emotional stability: Observation of the Psychic structure of person actively participating in religious resources. If we begin by looking at this man's history in light of the above research question, we discover that his actual decision to become a minister was an attempt, through the use of religious resources, to deal with his Oedipal struggle. In the preceeding case history his pathological use of the church as a transference object for his attachment to his mother is obvious. However, to some degree, his decision to be a minister was also a positive move in regard to his emotional stability.

The man's father died when he was 24 years old. Up to that point he had been to college, been in the service, and had returned home but was without direction in terms of professional identity. His murderous rage toward his father was expressed by refusing to become a "father" professionally. After his father's death, the man prepared himself for seminary, attended and graduated from seminary and began what turned out to be a very successful ministry from many standpoints.

Although his church did not help him solve the incestuous attachment to his mother or work through his rage toward the father, it certainly offered him a powerful father to learn from, and to serve. The opportunity and decision to become a minister freed him from the indecisive position he had been in before his father's death and enabled him to decide "to be or not to be" in terms of some professional identity.

Religious resources as a source of therapeutic change: Observation of the evocative effect of religious resources upon the psychic structure of the person. The most fascinating aspect of this man's therapy is that while it did not seriously disturb him that he "couldn't get going" in therapy or in becoming more emotionally involved with his wife, he was quite disturbed when he could not "get going" in the preparation of his sermon and the carrying out of his pastoral duties. It seems quite important that this inhibition in performance developed at Easter when the worshipping community is going through the death and resurrection of God the Father and Christ the son. He preached well on the crucifixion but blocked in dealing with the resurrection.

It became clear from this that the transference was tied up with the church and with the symbol of God, not with the therapist. The feelings of anger and guilt, therefore, never came into the therapeutic encounter, because the therapist was not a worthy opponent; he did not evoke enough of the powerful imagery of the unconscious father of childhood.

The experience of being unable to preach God's word in God's house, however, produced a great deal of anxiety and guilt and forced



the man to look at his oedipal rage. Whether or not this experience would have occurred without the experience of prior therapy and its loosening of repression, whether or not it would have been worked through without therapy after the event is difficult to determine. It seems clear, however, that the experience of Easter and the man's total involvement in the Christian community and with the Christian myth provided an evocative effect upon his psychic structure that would have been difficult or impossible to arrive at in the formal therapeutic relationship. The resulting anxiety became a therapeutic lever to be used in personality change.

Use of religious resources by therapist and observing results of such use in the personality of the person. One of the most important religious resources at the disposal of the pastoral counselor (and perhaps one of the most important distinguishing marks of the pastoral counselor in regard to psychiatrists or psychologists) is his representation of the Christian "myth" through his professional identity plus his knowledge of, participation in and use of the Christian myth.

This importance can be seen in the work with this man. He did not really care, emotionally, what the therapist thought or believed in. He did care deeply about the acceptance of his "internalized" God. Thus, his dream of preaching about the crucifixion on Easter with the accompanying inattention of the congregation and especially the boy in the congregation was interpreted in the following way: What do you think it means about you that you choose in your dream to preach on the death of God on the Sunday set aside to honor his resurrection? What do you think it means that the congregation and especially that boy

show such dis-respect to God's house on Easter Sunday?

In the resulting discussion it was pointed out once again by the therapist that a man who won't give up his mother and accept a new woman of his own can never fully give up his murderous wishes toward the father and become a man in his own right. It was pointed out that this was the problem underneath his difficulty with his work the week before Easter. For the first time the man responded to the interpretation with feeling and with the desire to change. The fact that change did begin to occur was supported by his wife's puzzled question, "What's happened to you, you act like I really matter?"

#### C. CASE HISTORY - 2

A second minister entered therapy at the age of twenty-six. He had been raised in the denomination of which he was now ordained. During his undergraduate and seminary education he had served as a minister to youth in a local church and had done an outstanding job. At the time he began therapy he was beginning his third year as the pastor of a small church which had moved, during his pastorate from the danger of having to close its doors completely to a functioning, healthy church, just beginning to build new facilities. The man entered therapy because, despite his success, he felt depressed, had to "whip" himself to get anything done, and was haunted by the feeling that nothing mattered anyway.

This man's history was as follows: He was the oldest of two sons and at the time he entered therapy, the younger brother was a psychopathic personality, unable to hold a job, writing bad checks, and recently divorced. The man's mother was a cold, phallic woman whose

favorite "joke" with her son was "if you grow up to be a man I'll kill you." The mother described her conversations with her son as "man to man talks". He also remembered a dream she had told him that she had had when he was in early adolescence. She had dreamed that she was standing before a desk and St. Peter asked her for a dime, in payment for a card that would admit her to heaven. She replied that she had no money and found herself sliding down a slide toward hell and felt panic. She looked into her purse and found that she had a large number of coins, but it was too late. The obvious meaning of the dream, both from its contents and from the man's associations concerning his mother, was that "she wouldn't give even a dime to a man".

The man's father had been a passive, dependent man and in later years an alcoholic. His son remembers him as warm, easy going, never angry--but also seldom around. This conscious perception of his father turned out to be an understatement. The transference during the early months of therapy consisted mostly of feelings that the therapist didn't care, that he wasn't even listening during the hour and was accompanied with a persistent phantasy that the patient would show up for his appointed hour and find that the therapist had changed offices without notice. The patient looked at the therapist's name on the front of the office building each time he arrived for his appointment to make sure that the therapist was still there.

The parents were divorced when the patient was eight years old and the father went into the service shortly afterwards. The mother went to work and practically disappeared from the home herself as a result of her work which involved classes at night. It seems apparent

that she gave little attention to her sons' need for her and made no effort to spend time with him when she wasn't working. The sons were put in the care of an elderly couple who lived next door and they became substitute parents. The substitute mother was an active church woman, and although rather rigid in her beliefs, quite warm with the boys in her care. It was from this woman that the patient's interest in the church flowered.

When the patient was eleven, his father returned from the service and was remarried. The second wife was very strict, controlling woman, but warm with the father and the son when he visited. He remembered having to take off his shoes when he went into her living room, because she didn't want her white carpet to get dirty, and her insisting he put a napkin behind his head when he sat in the chairs. He also remembered, however, that she showed a great deal of interest in him, being pleased at his success in school, loaning him her car for dates, helping him with a corsage (she made them) for dates, buying him clothes and teaching him how to dress "properly". He also felt that she enabled his father to "straighten out" and do well for a period of ten years. His feelings seemed to be accurate since the father became a responsible executive for a large company and had no serious problem with drinking during the ten years of marriage to the second woman. The second wife died when the patient was twenty-one and he felt a great deal of grief at her death. After her death the father began to deteriorate, lost his job, lived off of several wealthy relatives.

The patient's active participation in his church led to a decision to become a minister and his church provided scholarship

assistance for his college education until he began working in a church in the community where he went to school. From that point on his work in the new church financed his education.

While in seminary the patient had married, selecting a woman who had the warmth of his step-mother and substitute mother and very little of the phallic-controlling aspects of the women in his life. At the time he began therapy he had been married four years, had two children, and felt that his marriage was growing in intimacy and strength. The wife's feelings confirmed this. Even in his marriage, although much less than in regard to his work, the patient felt periods of depression and despair.

Religious resources as a source of emotional stability: Observation of the psychic structure of person actively participating in religious resources. This man recalled four significant religious experiences in the process of therapy which offer insight into the function of religious resources in his effort to achieve emotional stability. The first experience occurred while at summer church camp at the age of twelve and a half. During the closing vesper at the end of the camp each person was asked to walk away from the group and be alone with a single candle which he held in his hand. The vesper message, which he still remembered at the age of 26, was that each person had to let their life shine, i.e., count for something, just as their individual candle shone in the darkness. The second part of the message was that, if the candle went out, the person could go to one of the other campers and relight it, and that life was like that, too, if one became discouraged, he could go to a fellow Christian for renewal.

The man recalls that as he walked from the group he felt very lonely and empty, but as he stood alone and looked around at the other candles he began to feel full inside, happy, filled with desire to do something important with his life. As this feeling came over him, he felt he could "almost see Jesus standing beside him".

This feeling which had come at the camp lasted several weeks when he went home and then was lost except as a significant memory. The next two years he attended the same church camp and enjoyed it but did not have the experience that had meant so much to him. The next year, the summer between his junior and senior year in high school, he had an experience of a different kind. He was alone, early in the morning, reading a meditation and praying. (Each person in the camp was apparently supposed to do this each morning as a part of the regular camp schedule.) As he sat praying, he suddenly felt empty and alone. He thought to himself, "There is nobody here but me. There is nothing--no God outside of me. This is silly." He got up and went back to his cabin and did not participate in this part of the schedule for the rest of the camp. The feeling of emptiness receded as he enjoyed the fellowship of the camp and later with the beginning of school, but it would come back to him from time to time and disturb him. When it did come, he was aware of a longing for the earlier experience he had had.

His senior year in high school did not go well academically and was characterized by periods of hard work and then despair and unconcern. When his friends talked of college and the future he became depressed and "had no idea of what I wanted to do or be". Toward the

end of the year he went to his church to mimeograph a letter concerning the church camp that would be held in the summer. When he was finished he wandered into the sanctuary alone, "not really knowing why I was going". He was seized again by the feeling of emptiness, loneliness and the pointlessness of life. He kneeled in front of the altar and prayed for help. "The feeling of emptiness didn't go away, but when I looked at the cross, a feeling that Jesus was present inside of me came at the same time that I felt empty. I began to think of sayings of Jesus that I knew and could see a picture of him that (the substitute mother) had given me." After this experience he began reading the new testament regularly and "even though I questioned some of the things Jesus said, I felt I had a companion to talk to and learn from."

That summer, although he had no outstanding experience like the one at the first camp or in the sanctuary at his church, he made a decision to be a minister. He did well his first year and a half in college, and then the old feelings that life was empty and pointless began to haunt him again. He began to doubt seriously whether or not he wanted to be a minister, and when he thought of the two ministers he had known in his home church, he found nothing in them that encouraged him. Interestingly enough, both of the ministers, who had served the church he grew up in, appeared to be much like his father--passive men, who offered little inspiration to adolescents searching for an identity they could believe in.

During this time the church, where the man attended in college, called a new minister. One of the first sermons the new minister preached was on the prodigal son and the theme of the sermon was that

every man had only two choices--he could serve his Father (God) as a faithful son, or he could rebel against him. Rebellion led to pointless living while faithful sonship led to a meaningful life.

The man went to talk to the new minister as a result of the sermon and found an interested, but not indulgent, ear. As a result of the conversations, he was invited to become minister to the youth of the church and served in that capacity for five years, until he graduated from seminary and took his own pastorate.

In talking about his need for therapy in the initial interview the man said, "I know I want to be a minister and that this emptiness I feel has something to do with my insides not with the ministry. I figured I needed someone to help me relight the candle."

When this man's religious experiences are evaluated in light of his personal history, the conclusion is that the religious resources at his disposal provided an important source of emotional stability. Both the Christian myth and the Christian community offered him a father he could depend on and identify with. The figure of Jesus became a significant, highly cathected image inside of him and offered an auxiliary super-ego figure with which to offset that of his father. At the same time the powerful imagery of Jesus and God offered a powerful male whom the mother could not defeat or kill.

His use of the religious resources of worship and personal prayer helped him through an experience that is quite difficult to bring about in formal therapy. It enabled him to feel the emptiness and meaninglessness of his relationship to his father and yet offered him a different kind of father to learn from and identify with. Part of



his therapy was only making clear consciously what he already had discovered in his religious experience, i.e., that his feelings of emptiness and meaninglessness belonged to his relationship to his father and would always be a part of him, but the present and future could be different. He came to see consciously what he had already worked with operationally, i.e., that much of his feeling that life was pointless and empty was a displacement onto the present and future of his feelings about the past relationship with his father.

In the process of therapy it was discovered and pointed out to the man that he would consistently pick men like his father out of his congregation and try to change them. When he did not succeed, he became depressed, and these kinds of experiences facilitated the feelings of emptiness and meaninglessness. When he was depressed about his failure with one of these men, his success with other persons and the church as a whole meant nothing to him. It was pointed out to him that this repeated effort to save hopeless men and the resulting effect on his inner world was an acting out of the wish and illusion that he could change his father and make him different.

This interpretation was resisted initially and the reason given was that a Christian minister was called to save lost sheep. The therapist responded in the same language, reminding the man that Jesus did not succeed with everybody, that he had advised the disciples to shake the dust from their feet and move on when their gifts were not received, and finally that it was rather arrogant to be unwilling to accept the fact that he was not God and could not save everyone.

After working with this material for a period of weeks the man

dreamed that one of the men on whom he had spent a great deal of time trying to develop an interest in the church had not shown up for a meeting. He saw himself, in the dream, crying with great sobs and refusing to allow anyone to comfort him. He saw quite clearly that the man was a screen figure for his own father and that he was helpless to make it any different.

This dream resolved the struggle over the man's illusion that he could make his father or his past relationship with his father any different. It initiated, however, a new struggle which took months to work through. For the end of the dream indicated that with the giving up of the illusion he could save his father, the man's rage toward his father for being the way he was began to free itself from repression. His unwillingness to be comforted by the other men in his dream indicated his rage toward the disappointing father, displaced onto all father-figures.

Earlier in therapy the therapist had interpreted the man's anxiety that the therapist would not be there as a displacement onto the therapist of his fear that his father wouldn't be there when he was a child. This interpretation was true. The dream, however, led to an interpretation of a deeper problem in the man's relationship to his father, namely, his rage toward his father. The therapist now pointed out that since he wasn't a little boy, and since he knew from experience that the therapist was dependable, his continuing mistrust must have some other meaning. The end of the dream provided the answer to the question. The man was so angry at his father for disappointing him that he refused help from any good-father substitute. This had a

practical effect in his ministry for he began to see that he often did not turn to the good men in his congregation for assistance just as he had ignored them in the dream. He was successful because he worked hard and long, but he also periodically became resentful about and overburdened with all the responsibility he assumed. His repressed anger toward his father which was expressed by refusing the help of good men cost him the assistance of many workers in helping with the burdens of his ministry.

Once again the fact that Jesus was an important, positive introject became a therapeutic leverage when the therapist was able to say, "Even Jesus enlisted men to assist him in his ministry, why are you different?" It was pointed out that he was willing to identify with Jesus' effort to help people, but that he wasn't willing to identify with Jesus' willingness to let people help him.

In the process of working through this problem, the man reviewed several months of sermons that he had preached. He discovered that the theme he had been looking at in the therapist's office was consistent in his sermons. Sermon after sermon dealt with working, saving, sacrificing, but there was no reference to being saved, asking for help, enjoying gifts received from others. When he reported this discovery, the therapist responded by saying, "Sounds as if the burden you place on yourself and others is heavy; the burden Jesus offers is light-- maybe because he knows we all need help and assistance."

### C. CASE HISTORY - 3

A forty-year-old male entered therapy for two conscious reasons:

- (1) He had an ulcer and had read that an ulcer was a psycho-somatic

illness. (2) He couldn't function consistently at work and found himself consistently late with reports that were critical to his success on his job. He indicated in the first hour that he didn't know why, but he couldn't go to see a psychiatrist, but that he was able to come and see a pastoral counselor.

The man was the oldest of two sons, both adopted at birth by the parents. His parents had been members of the pastoral counselor's church in a previous pastorate and the following information about the father came from the mother, who had come to see the pastor about her feelings toward the husband. She had never disclosed any of the following to either of her sons.

The father had been an only child, marrying at the age of thirty-two. After the marriage, he had indicated to the wife that he wanted no children and could not reach a climax in intercourse even though at times he could sustain an erection. In the third year of marriage he was caught fondling a small girl and, although no action was taken, several persons in the neighborhood knew about it. There was some evidence that it was not the first time this had happened. The couple moved from the state in which they lived and had come to California, residing in the community where they now continue to live. Soon after moving to California the first son was adopted and two years later the second son was adopted. Both sons attended church all of their childhood years with the mother, the father never attending except at special occasions.

The patient had only one memory of his father being interested in him and that was a time when the father gave him a shotgun, taught

him how to hold it, aim it, and pull the trigger and then sent him off alone in a field to shoot it.

He remembers the father telling many stories about his prowess as a hunter, but the only time the father went hunting with him he turned out to be completely inadequate, even to setting up a tent. A friend who had gone with them asked the son privately if they couldn't go home early because of the father's constant bragging and the necessity of babying him all the time. The son was embarrassed and ashamed of his father, but was aware of no anger.

The pastoral counselor's memory of the father, when he had called on him as his pastor, was a man who was either watching television or showing his alumni card from a university from which he never graduated but of which he was one of the oldest alumnus. He had few friends and those he did have tolerated him because of their regard for his wife.

The mother was a dedicated church woman and felt quite guilty about the fact that she did not love her husband. Although it was obvious that some of her own unconscious needs had led her to marry such a passive, childish man, she was in general well adjusted to life and an excellent mother to her sons.

The patient had finished college, served a period of time in the service, married, produced two children, and established himself in his profession where he was doing quite well in terms of advancement. At the time he began therapy he was the assistant to a man who had "been like a father to him" for several years and was being considered for a promotion which would make him the head of a department and remove him

from his superior. This possible promotion contributed to his anxiety about his work. He was fearful that his work-inhibition would interfere with getting the promotion and also fearful that he couldn't do the job on his own.

Religious resources as a source of therapeutic change: Use of religious resources by the therapist in the therapeutic encounter and observations of the results of such use. Therapy with this man began quite well, and he proceeded rapidly to deal with his relationship with his mother. Two dreams sum up the work of a number of months as he sought to understand and work through his attachment to his mother. In the first dream she was serving him a banquet and he was relishing in the feast. Then he became aware that he was going to be late for work, but he just couldn't pull himself away from the table. He saw the meaning of the dream rather quickly, that he hated to give up his mother as a love object and found it difficult to wean himself from her and invest his energy in his work. He saw the connection between the dream and a common practice he had in his office. He would start to work and after a few minutes feel a strong desire to go out for a snack. Sometimes he could continue working, although not fully, other times he would walk around the office, drink coffee or go to a nearby restaurant.

The second dream was a continuation of the first. He dreamed he was meeting a strange woman in a hotel, but he had to continually hide from a man who he knew would interfere with the meeting. The hotel reminded him of a hotel where he and his mother had vacationed. The man chasing him was driving a car just like the therapist's car, which he knew from seeing it in the parking lot.

This part of therapy enabled the man to enjoy his wife a great deal more, and resolved a pattern of indifference that had begun to develop in his relationship to her. At first it helped in his effort to get his work done, but the effect did not last long.

The patient's feelings and conflicts in regard to his father, however, did not emerge in therapy. He could talk about his father, he could articulate intellectually his father's weaknesses; he even reported that his father had fondled his daughter while she was staying with grandparents. He evidenced no affect, however, even when reporting the latter occurrence.

During one session, the patient mentioned that he was praying every morning to God to help him get his work done. He said he would leave home feeling ready to dig in, but by the time he reached his office he had lost interest and couldn't get going. The therapist responded with the comment that it looked as if God wasn't any more help to him than his father had been. He looked surprised and then commented that it must be his fault that God wasn't helping. The Therapist responded with the remark that perhaps God wasn't helping because he wasn't being honest in his prayers and expressing what he really felt. The patient's response was one of puzzlement as if he didn't know what the therapist was talking about.

In his next therapy hour the man reported a dream from which he had awakened in fright. He was standing in the sanctuary of his church screaming at God. It was not clear to him what he was saying, but whatever it was, he awakened in a cold sweat with a feeling of impending doom.

The therapy hours of the following weeks were spent struggling to discover what it was the man really wanted to say to God that was so frightening to him in the dream. Although it finally expressed itself in many ways, the heart of what he wanted to say was that "God was a fake, a son-of-a-bitch, he wished he were dead."

Finally, the therapist suggested that the man literally go to the sanctuary and tell God what he thought. The man did as was suggested, although he insisted that it was silly and wouldn't mean a thing. When he got to the sanctuary he became quite anxious, broke out in a cold sweat and could not tell God what he thought of him. Instead he prayed for help, as he had done before, and left.

When this was reported in therapy, the therapist commented that he had been unable to do what he set out to do just as he was unable to finish the work he set out for himself at the office.

Therapy bogged down at this point for several weeks. The work-inhibition at the office became more severe and the patient began to withdraw at home. He had a severe attack of stomach pain from his ulcer and was preoccupied with thoughts of going to the hospital.

Finally, after several weeks, he came into his therapy hour with the first dream he had had since his visit alone to the sanctuary. He dreamed he was screaming at his father and his father dropped dead. He then beat his father to a pulp with chains. When he looked up after the beating, he saw a truck bearing down upon him at a high speed and awakened in panic.

It was obvious to the patient for the first time, as a result of the dream and the accompanying feelings that he was murderous toward



his father and that he feared for his own life as a result. He now understood, and with effect, what he was struggling with, but he was still upset, and his stomach continued to give him a great deal of trouble.

The therapist once again suggested that the man go to his church and tell God what he really felt. He accompanied the suggestion with an interpretation that the man feared if he really let his anger out toward God that he would be struck dead. The therapist asked the man how he would ever be sure it wasn't true, if he didn't take the chance and moreover, if he didn't do something, how was he going to learn to deal with his anger so he didn't pay for it with his stomach.

The man did as was suggested and "even though I was scared to death (I knew it didn't make sense that I should be) I called God every dirty name I could think of". When he walked out of the sanctuary, the man experienced a great sense of relief and "gratitude at being alive. Even the grass looked greener".

It is questionable (just as in the case of the first minister) whether this man's rage toward, and fear of, the Oedipal father would ever have come out in the transference with his therapist. Because his father was such a weak, passive man, the giant, dangerous, hated father of the oedipal period was deeply repressed. In the transference the therapist often was seen as the weak father who could be treated with contempt and ignored as not worth talking to. He was never seen as the giant oedipal father who had the power of life or death over his son.

It was the giant, distant Father of the church who illicit

the oedipal rage and oedipal fear and brought it out of repression.

For the first time, after the experiences described above, this man could be aware of, and express anger toward, the therapist. In the resulting therapy there were many stormy hours as this man expressed and worked through his rage, disgust, contempt, and disappointment toward his father. Several times he was not sure (nor was the therapist) whether he could be angry without literally becoming violent toward the therapist. As the patient himself was able to put it sometime later, "I wasn't sure I could care enough for a man to be angry and not kill him." His initial encounter with God offered him a powerful male fantasy figure to try out his anger on and protected him from his fear that if he felt angry he would act on it and hurt someone.

#### C. CASE HISTORY - 4

During her first hour, a woman who had entered therapy because she was unable to go down town for fear of "falling over", said sarcastically, "I know, I've got a father complex." As therapy progressed, several sexual acting out episodes and the ensuing guilt were discussed. In the discussion and in the history of the woman's past, it became clear diagnostically that each man she chose to have sex with was a screen figure for her father, that she displaced onto these men her incestuous attachment for her father.

Of course, after each experience she felt she had to be dead (formula: I've killed mother and had father, now I must die.) The punishment expressed itself in excessive drinking, depression, hysteria, and the fear of "falling over" while down town. When her behavior was interpreted to her, she always denied her love for her father or

that it had anything to do with these sexual experiences.

With the anticipation of Easter this woman began to have feelings that she should go to church with her father and step-mother (whom she had treated like a competitor in love rather than a step-mother in the here and now).

She would think of going to church with her father and step-mother, feel pleased and good. Then she began to feel angry and stubborn, not wanting to go at all. Finally she became depressed, went to bed and could do nothing. This was exactly the course that her feelings took when she was involved in an affair (she would think of controlling herself, feel pleased and good, then begin to get angry and stubborn, defiantly going ahead with the affair and afterwards become very depressed often going to bed for several days.

On Easter Sunday the woman did not go to church and felt depressed all day. In the afternoon she had the fear her father was dead and felt panic. Then she felt how much she loved him, how angry she was toward her step-mother and her mother before that, and she wept.

Because this woman would not give up her father, grieve his death as an object of her love, she could not relate to the living man (her husband, the resurrected Christ of Easter) of the present. To put it another way, because she had not given up her father and grieved his loss, he could not be resurrected in her husband or in the church. She was incestuously tied to the man in the past and not enjoying the man of the present, literally her husband, symbolically the "resurrected Christ".

Easter brought out of repression in a direct way what had before been repressed and denied. For the first time she now "feels" and sees the connections of that which we have intellectually discussed for a long time. Because her staying away from church is now intimately connected with her rebellion toward her mother and incestuous attachment to her father, she will be disturbed every Sunday morning and be forced into the conflict of whether she will be a daughter, give up her father, enjoy her husband, or whether she will be a rebellious daughter, cling to her father and forfeit her husband. Going to church means now to her that she accepts the demands of maturing, i.e., loving and giving up the object of that love in order to love again a new person.

#### C. CASE HISTORY - 5

A woman, twenty-four years old, entered a therapy group begun in a local church because "I want to become a better Christian". Her initial participation, which continued for several months, was characterized by a constant pre-occupation with what she ought to do and be as a good mother and wife and with great effort to be helpful to other members of the group. She was quite vocal about her regard for the therapist, what a wonderful thing he was doing in providing opportunity for small group contact and participation.

After five months, the woman's husband joined the therapy group with her, and it was only after his joining that the nature and severity of her neurosis became available for group discussion.

From the husband it was learned that life at home was a running fight between him and his wife, with periods of warmth and affection in

between the fights. She would often sleep late in the mornings, refusing to get out of bed to fix his breakfast or that of the children. She punished her two small sons by locking them in their bedroom for periods of an hour or more, and had on several occasions forgotten they were there. When she and her husband had intercourse, which was infrequent, she would lie stiff and rigid on the bed, with her legs tightly together and covering her body with her arms. He would have to literally force himself on her and she acquired little pleasure from the experience. In the mornings, after they had "made love" she would be stiff and sore, especially in her right arm.

Her initial response to this information coming out in the group was to talk more openly about her family and her childhood. She was the first born of two children, a brother being born when she was twelve years old.

Her father had been an only child. His father had died when he was around the age of four, and he had been placed in an orphanage by the mother for a year and a half. At the end of that time, the mother had remarried and took him back into her home.

Diagnostically the father was an obsessive-compulsive personality, with paranoid tendencies. On vacations he would force his daughter to clean up the motel room they stayed in so that it was left spotless. When she began to date he would force her, after her date brought her home, to go back out and clean the oil droppings from his car off the driveway. When the mother would put on her makeup to go to any meeting, he would accuse her of dressing up like "a whore". As the daughter's breasts began to develop in puberty, the father would "kid"

her about how small they were and make jokes about her developing pubic hair. When she reached college age, the father refused to "give her a dime" for school despite the fact that he could afford it and his daughter was an excellent student. He felt she should go to work and forget college.

The woman's relationship with her mother was, in general, quite good. She and the mother had been close from the beginning of her life, the closeness being accelerated by the difficulties with the father. In a very real way, the mother grew up with the daughter. She learned to drive so she could teach her daughter, because the father would not. She went to work so she could help her daughter go to college. After the daughter's marriage, the mother refused to be drawn into the daughter's attempt to degrade her husband.

The most serious problem with the mother was her need for her daughter to be "perfect". Although it was not the most important reason, it contributed to the daughter's difficulty in talking about her problems in the group. Instead of dealing with the reality of her life, which she preferred to ignore because it was not ideal, she tried to learn more and more how to be an ideal wife and mother.

After her marriage, her relationship with her father was characterized by an ambivalence between isolation and closeness. When things were going well with her husband, her father would ignore her completely. When she was upset with her husband, the father would be preoccupied with her and complained bitterly about her husband and how he treated her. The closeness between father and daughter would last until she indicated warm feelings toward her husband and then the

father would withdraw, acting rejected and angry.

A year and a half after the woman had entered therapy, her mother and father were divorced. Initially after the divorce, the father sought his daughter out frequently and found every means possible to criticize her husband. When she resisted his criticism of her husband, he withdrew from her and did not even acknowledge birthday or Christmas presents she sent him.

Apart from his insistence on cleanliness and orderliness, and his ridiculing her during puberty, the daughter's most intense memory of her relationship with her father is that of violent arguments. In her early teen years she began to defend the mother when the father called the mother dirty names. The father would become enraged and chase his daughter around the dining room table. The chase would end with the daughter running into her bedroom, slamming and locking the door. It became obvious in the process of therapy that this argument, chase and retreat was an incestuous game between father and daughter, and her only "erotic" relationship with her father. It is not an overstatement to say that this woman's relationship with her father "was either too hot or too cold."

Her progress during five years of therapy can be illustrated by three dreams occurring at lengthy intervals during that time, each expressing the core struggle during the stage of therapy at which it occurred.

Toward the end of the first year of therapy, the woman dreamed that she was walking in her back yard when suddenly there appeared directly in front of her a circular pile of branches and rotting leaves.

The branches and leaves were very dry and yet stunk and were offensive to her. In the middle of the pile was a poisonous snake, ready to strike her. She awakened frightened and in tears.

The dream expressed two critical elements in the woman's struggle. The dry, stinking branches and leaves represented her image of her own body, the dryness expressing her ungivingness with a man (in intercourse she seldom lubricated) and the smell expressed her feelings that her body, and especially her sexual organs, was dirty and offensive. The poisonous snake indicated her wish for a penis and her rage toward a man.

As this material was worked with over a period of months, her rage toward a man became more clear to her. It appeared toward her husband, toward the therapist, and toward other men in her group in a much more open form. A dream illustrated her struggle to feel, recognize, and deal with her rage. She had the feeling that someone had been murdered, and she was frightened for her own safety. Suddenly she saw a body and for a split second saw her father's face. She ran from the basement, pursued by a policeman "as if I were the murderer". She felt panic, thinking that she would be killed because she had murdered the man in the basement. Just as the policeman reached out to grab her, she awakened to find herself hugging her husband "for dear life".

In addition to making her murderous rage and her fear of it very clear, the dream indicated the direction the woman's therapy was to take in the following months. She began to recognize and interfere with her angry attacks on her husband and instead to "hang on for dear life".



As she attempted to love and enjoy her husband and to give up acting out her rage toward her father, the woman began to look for the first time at her desire for and fear of her father. Her compulsive desire to learn to be an "ideal" wife and mother had been a defense against looking at her murderous rage toward her father (the poisonous snake in her that would bite). Her murderous rage toward the father served as a defense against her fear of his anger and, even more important, her fear of her father sexually.

This new struggle was expressed in a dream which occurred after she and her husband had made love. She had been quite active in the love making, and her husband had, in the course of the evening, been able to have intercourse with her four times. She was quite excited and aroused during the love making but had been unable to reach a climax. On going to sleep she dreamed that a snake had bitten her four times, and she was saying to someone, "I can't be bitten four times without getting excited." It is obvious what the snake biting her four times meant. Her association made the last part of the dream clear. She said that she had learned as a girl that if a snake bit you the important thing was not to get excited, because if you did, the poison would circulate in your system and you would die.

Because of her father's rage, the woman feared that a man would kill her in intercourse and that his semen was poison. Thus, in terms of her infantile past, she was afraid to "get excited" in love making for fear she would die. The dream also indicated, however, that the pleasure she was having with her husband was making it very difficult to stay a frightened little girl.

Religious resources as a source of emotional stability: Observation of the psychic structure of person actively participating in religious resources. This woman had attended church "as long as I can remember". Her mother was a member of one of the major, liberal protestant denominations and began taking her daughter to church when she was a "toddler". The woman's self-conscious awareness of and interest in the church began in early adolescence. Until then she had attended with her mother, enjoyed "most of it", but didn't feel as if she had personally chosen church. She was aware, however, of having thought several times during her childhood that it was a nice place to be, and how different life at church was compared to life at home.

The father refused to attend with his wife and daughter and ridiculed them for going. However, in the daughter's words, "He didn't give me a bad time about church as he did about other things, maybe because it was difficult, even for him, to ridicule God."

Around the age of thirteen, an associate minister came to her church. She describes him at that time, as fairly young, with a wife and two children. "He was as different from my dad, as night is from day." Although she had become a member of the church a year or two before, it was during this period of her life that she felt she really joined the church. She was quite active in the youth program until going away to college, holding several offices. As a part of the youth program, she had opportunity to work with the associate minister and also to observe him in his relationship with his wife and children during meetings in his home or on church camping trips.

Apart from her awareness of the difference between the associate

minister and her father, the woman's most meaningful memory from this period in her life is of a series of programs on the theme of sex and marriage. She reports her reaction to these programs in the following words: "For the first time in my life I heard men (there had been several different resource leaders) talk about sex as something beautiful and enjoyable instead of something dirty and mean."

During this period she became quite interested in the new testament, especially the gospels, and read extensively. "I began to think of Jesus as a kind of father I could talk to." Her favorite story was Jesus' acceptance and forgiveness of the woman taken in adultery. "It didn't make sense, but I read that story over and over."

In light of her history, of course, her choice of favorite story makes a great deal of sense. A little girl who was made to feel, from the way her father had treated both her and her mother, that an attractive, warm woman was a whore read about a man who loved women and who accepted their secuality even if expressed in forbidden ways.

When one takes both this woman's conscious evaluation of the meaning of her church relationship and her unconscious choice of a husband it seems conclusive that the church provided her an internalized image of a man which gave her an alternative to her father when looking for a man of her own. In addition, the church offered a powerful male super-ego which was accepting of feminity in a woman to offset the internalized male super-ego of her childhood which condemned feminity in a woman.

It is doubtful, for instance, whether this woman would have undertaken the intimate journey of psychotherapy with anyone other than

a minister. The minister symbolized to her the "good" man and helped offset the inner fear that a man is poison. In addition, the minister-therapist meant to her an opportunity to become more perfect and enabled her to begin therapy without having to face the internalized mother who would have condemned any idea that she wasn't perfect and therefore needed therapy.

We can guess that the woman's mother wanted her to go to church to become a more "ideal" daughter. The woman's participation in the church, however, exposed her to the gospel message of the need for grace because we all are born sinners, i.e., imperfect.

It is easy to point out that the woman attempted to participate in the prayer therapy group that she joined in terms of the internalized mother, i. e., to try to be more perfect. But it also seems apparent that her entering the group was a result of her conscious commitment to the Christian faith and to the Christian way of life which involves knowing oneself more fully including one's imperfection (as God knows us), and trying to become more nearly what one believes in as a result.

Observation of the change in the person when religious resources are withdrawn. When, in the process of therapy, this woman's repressed rage toward her father began to emerge from repression, it first appeared in her acting out. Initially, she provoked a fight with her husband the morning of her appointment for therapy, leaving the house in a rage, slamming the door behind her. She drove around until time for her appointment, and immediately upon entering the therapist's office said that she wanted a divorce, that her husband was no good and

didn't love her. When she had finished describing the fight, the therapist made the interpretation "that turning her husband into a poisonous snake and hating him made her blind to the obvious meaning of her own report of the fight".

She responded by flying into a rage, saying that the therapist was just like all men, no good. Following this hour, she quit individual therapy and stopped attending church. Strangely enough she continued in her group, apparently for two reasons (1) to let the group know how cruel men were, (2) the healthy side of her ego was still operating even though repressed.

A few weeks later, while her husband was out of town on a trip, she went to a bar that was known in her community as a place to pick up a woman. She took with her a divorced friend and sitting at the bar, they were approached by two men. They had dinner with the men and she felt quite aroused by the man she was with and became very affectionate, necking with him at the table. Her friend later commented that she had never seen her like that before.

Her friend became ill and asked to be taken home, The woman agreed to take her home, arranging to meet the man she was with later at another bar near her friend's home. After she dropped her friend off, she drove to the other bar with phantasies of going to a motel and having intercourse. When she arrived at the bar the man she was to meet did not arrive, and after a couple of hours she went home angry.

When she awakened the next morning, she felt "dirty and depressed" and didn't want to get out of bed. She called and made an individual appointment for that afternoon. Her initial comment in discussing

what she had done was, "Men are no damn good, why shouldn't I do what I please?"

The following interpretation of her behavior was given to her by the therapist--she had split her love for her father off from the hate and acted both out blindly. The husband, therapist and church itself had become the dirty, cruel father whom she hated and rejected. The man at the bar had become that same father whom she loved. She had acted out her love-sexual attachment in the very way her father had taught her to feel about them, i.e., like a dirty whore, a pick-up.

It is not accidental that this acting out episode occurred during a time when this woman had withdrawn from her relationship to the religious resources in her life. Her behavior when this "auxiliary super-ego" was withdrawn indicates the importance of its presence during her later teen years. She had indicated before this acting out episode that she had had thoughts like the ones she acted out, while in college but had never let herself act on them because of her mother and her church. She had, in fact, gone with one boy in college whom she knew didn't care much about her personally and who "treated her like dirt", but who got her extremely aroused. She broke off with him after a date where she had almost had intercourse with him, stopping only because he climaxed before entry.

Religious resources as a source of therapeutic change: Use of religious resources by the therapist in the therapeutic encounter and observation of the results of such use. One of the most serious difficulties in this woman's therapy was her acting out of her unconscious impulses in contrast to feeling them and struggling with them in

an insightful way.

Following the acting out episode described above, a positive transference re-emerged toward the therapist and the husband. She still felt angry toward the church, however, with the anger focusing on the senior minister. She refused to go to church with her husband and insisted that it was all stupid.

When confronted with this by the therapist as a continuation of acting out her rage toward her father she replied with a lengthy list of reasons why she didn't respect the minister. Some of the reasons she gave were accurate perceptions of the minister (in fact her rage made her rather perceptive in picking out any man's shortcomings).

The therapist did not deal with her criticisms of the minister but responded by mentioning Jesus' admonition to his disciples to attend the synagogue and listen to the Pharisees but not to do as they did. He interpreted her behavior in regard to church as murdering everything the church offered because she didn't like the minister, just as she was tempted to murder her husband because of her rage toward her father. The therapist suggested that she attend church regularly and attempt to become aware of everything she felt, instead of acting out her rage by avoiding the church.

She acted on the therapist's suggestion and found herself becoming so angry in church "I could hardly sit still". In fact, one Sunday she walked out in the middle of the service. Her behavior was interpreted in the following way: "Because you were mad at the one man, you walked out of God's house." She responded by continuing to attend church regularly and after several weeks made the comment, "I don't

know if enjoy is the right word, but somehow church means more now that I can feel so mean and nasty and not have to run."

Several months later she reported that during communion she had begun to think of a picture of Jesus being baptised that she had seen in the youth department regularly each Sunday when she was a teenager. The picture was one where Jesus was standing in the water with a cloth about his middle. As she remembered the picture in her mind she began to feel aroused. Her initial reaction was one of embarrassment although "I didn't feel as dirty as I would have a few years ago". Then she began to enjoy the way she felt and reported to the group the next week that "If everyone could feel that way toward Jesus without feeling like a dirty dog, Christianity would be a lot better off."

The use of the worship service in the above described way provided this woman with an excellent opportunity to feel like an angry little girl who hated her giant father (the minister in the pulpit) without on the one hand feeling like she should be dead for her evil thoughts or on the other hand having to act them out in a destructive way. It became one opportunity to learn to deal with her rage in a reality oriented way as an adult.

In addition, the experience of worship illicitd her warm, sexual feelings toward a man, in this instance transferred to the internalized image of Jesus, and offered an atmosphere designed to help her accept these feelings as the most important part of her love and commitment to Jesus.



## CHAPTER IV RELIGIOUS RESOURCES AND THE INTERNALIZED MOTHER

### A. THE PSYCHOANALYTIC "ORAL STAGE OF DEVELOPMENT"

In psychoanalytic therapy later stages of development are analyzed first and it is only after a great deal of time and effort that the analysis can "regress" to the earlier stages of development and the conflict connected with them.

Just as it occurs in the analysis of an individual that one moves from later stages to earlier stages, so psychoanalysis as a science has moved from investigating a later stage (the genital stage, the Oedipus Complex) to investigating the earliest stage, that of the relationship with the pre-oedipal mother (the oral stage).

Interestingly enough, psychoanalysis has developed a clinical term for the genital stage of development (Oedipus Complex) but has not developed a corresponding term for the oral stage of development.

In this dissertation we will use the term "Orestes Complex" to describe the oral stage of development. Although the reason we have picked this particular term to describe the dynamics of the oral stage of development will become clear in the following pages, it can be pointed out here why a description of this nature is necessary at all.

The necessity for such a term becomes clear if we look first at the later genital stage of development. It is necessary to describe the triangular relationship between son-mother-father as the genital stage because this roots the dynamics of this triangular relationship in the body. However, to stop with this description leaves the richness and importance of the genital stage for adult life untouched. Thus Freud drew upon Greek literature for a much more descriptive term, the

Oedipus Complex.

The same is true of the oral stage of development which precedes the genital stage. To stop with the term, "oral stage" leaves the richness of this stage and its crucial importance for later life unexpressed. Thus, we will use the term "Orestes Complex" to describe this first stage in man's life journey.

It is important to emphasize that psychoanalysis is in the midst of its exploration of the relationship with the pre-oedipal mother and this investigation has produced much controversy among the psychoanalytic workers themselves.

For example, Melanie Kline, Edmund Bergler, and Bertram Lewin, whose pioneering work in this area has provided the foundation for later research, were received with great skepticism and even outright rejection when they began to publish their findings.

Although there is evidence Freud began to understand this first stage of human development in his final years, he did not explore its depths in the profound and detailed way he explored the Oedipus Complex.<sup>1</sup>

There is, in Freud's last works, a struggle with this issue but it remains confused. For instance, in Totem and Taboo, Freud indicates that the first great crime of mankind is the murder of the father by the sons because of their desire for the females. In his discussion of this first crime, he explores the cannibalistic feast connected with it but includes the feast as a kind of secondary elaboration of the murder.

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<sup>1</sup>On the above two points see the introduction and first two chapters of Edmund Bergler The Basic Neurosis (New York: Grune & Stratton, 1949)

Theodor Reik in his book Myth and Guilt tries to pick up where Freud left off and go further in understanding the first crime. And though Reik approaches the true nature of the first crime (especially in his discussion of "remorse") he, too, remains fixed at the genital level, i.e., that the first crime is the murder of the father.

This difficulty in getting behind the Oedipus Complex to the Orestes Complex is indicative of the amount of prohibition and repression that surrounds the first stage of our development which takes place in the pre-verbal shadows at the beginning of life. It takes only a simple step in logic from our position in psychoanalytic history to see that the "first crime" could not have been at the Oedipal stage, because that is not our first encounter. Our first encounter is in the Orestes stage (oral stage); it is pre-genital and pre-sexual, and for a man has to do not with penetrating the woman genitally but with incorporating her, devouring her and being penetrated by her (breast).<sup>2</sup>

What then is man's first crime for which he feels guilty? In discussing the answer we can follow Freud's own approach in Totem and Taboo and in Civilization and Its Discontents, i.e., discuss it as a social phenomena in our primitive collective historical past and then as a psychic phenomena in our personal, unconscious past.

Cultural anthropologists have put at our disposal findings that were not available to Freud. Basically these findings are two-fold: the first sacrifices were women; the first gods were frightening female gods (for example, the female god Kali in India).

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<sup>2</sup>See Bergler's "septet of baby fears", Op. Cit.

If we approach these findings in the same way Freud approached the primitive religion of a later stage, we can make three deductions: (1) the first murder was a murder of the woman-mother (the fact that the sacrifices were young maidens fits with the way men represent their mothers in their unconscious world); (2) the first cannibalistic meal was a feast upon the murdered mother; (3) the murdered and devoured mother was resurrected as a god who prohibited the murder and the cannibalistic meal and yet provided, through religious ceremony, its periodic re-enactment.

It is beyond the scope of this paper to demonstrate the above speculation by extensive research into primitive cultural anthropology. The above is offered only as a parallel to Freud's exhaustive work on the Oedipal stage in Totem and Taboo. The burden of clinical evidence will be offered in the second area, our personal, unconscious past.

In discussing the Oedipus Complex as a present conflict in the unconscious of man, Freud makes the critical comment,<sup>3</sup> that although man does not literally kill the father and possess the mother, he still has the impulse to do so, and as a result feels guilty and in the need of punishment.

Just so with the Orestes Complex. Although man does not literally kill the mother and devour her body, he has the impulse to do so and thus feels guilty and in the need of punishment.

When the core problem of the Orestes Complex is put this bluntly, it is easy to see one reason why it is the stage of our development which is most surrounded with prohibition and repression. Certainly our

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<sup>3</sup>Supra, pp. 23-24.

conscious, civilized minds are horrified and offended by such a suggestion. (Freud himself made the comment that cannibalism was the one impulse mankind had outgrown.) Our conscious minds find it hard enough to accept the possibility that we have an unconscious impulse to kill our fathers and marry our mothers. But even that is not as offensive or repulsive as the possibility that we want to devour our mothers which is both the murder and the feast.

There is a second reason that makes this first stage of our development difficult to accept and difficult to explore, however. The Orestes Complex unfolds in the first year and a half of life, a period that is pre-verbal, pre-conceptual and even more difficult, a period when there is no distinction in the psyche between inner and outer reality.<sup>4</sup>

In the inner world of the infant, the world is perceived as one; there is no split between outside and inside. The nursing baby experiences the relationship both as the mother who is nursing (being devoured) and the baby who is nursing (devouring). Notice that the work itself indicates this monism of the infant world, for we can use the word nursing to describe either the mother's activity or the baby's activity.<sup>5</sup>

This lack of distinction between subject and object, outside and inside, can be seen even at the age of two, when a child begins talking. Many two-year-olds will say to a parent, "me carry you" when they really mean, "you carry me".

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<sup>4</sup>Bergler, op. cit. pp. 2f.

<sup>5</sup>Rene Spitz, The First Year of Life (New York: International Universities Press, 1965), pp. 13-14.

We are now ready to construct in a more precise way the dynamics of the "Orestes Complex".

In the mother's womb, if it could talk and were consciously self-perceiving, the developing fetus would say that he provides for himself, out of himself. This perception of the universe continues after birth and during the early months of the infant's life (0 to 6 months). There is no perception of separation, the infant is omnipotent, he has everything.<sup>6</sup> In his omnipotence, the infant provides for himself, out of himself. The breast from which comes food and the relief of tension, is seen as an extension of himself.

As the months pass (6 to 18 months) the infant begins to perceive that the good which comes to him, which is the very foundation of his life and without which he would perish, is beyond his control. The good is in the control of another. Beyond that, she who controls that good is a giantess who holds the power of life and death over the helpless infant.

Ideally, the infant learns through repeated experience that the good which is beyond his control is reliable. He experiences hunger, he cries and the hunger is satisfied. He experiences uncomfortableness from feces and urine, he cries, and the uncomfortableness is relieved. Gradually there develops on the one hand an accrued sense of confidence in his ability to seek out the good and on the other hand the ability to have confidence in the reliability of the good itself, i.e., it will

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<sup>6</sup>Bergler, op. cit., pp. 2, 51.

not disappear forever and he can have some effect on its presence and absence.

In the process two critical impulses (appetite-cannibalism and rage) come under control. When the baby is hungry for the mother, he experiences the wish to devour her. If she appears, feeds him, and holds him, he experiences relief and is at peace. The wish to devour does not build up to an overwhelming intensity. At the same time the rage felt during the period of frustration (that time between the infant's awareness of need-tension and the mother's response to that need) does not reach overwhelming proportions.

It is important to emphasize that every person comes to adult life with a residue in the unconscious of the wish to devour-murder the mother, even where mothering has gone quite well during these critical first months. The devouring-murderous impulse and the connected fantasies remain repressed and are held in check by the past experiences of dependable, external goodness and the continuing experience of goodness (in personal relationships, work, etc.).<sup>7</sup>

As the infant begins to become aware that the mother is outside himself, he experiences that mother in two basic ways. (1) He experiences her as the "good" mother, the mother who gives, who sustains, who fills, who satisfies needs (basically, one who gives life.) He responds

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<sup>7</sup>It is because of this residue in the unconscious, for example, that "normal" people can become "abnormal", expressing fears of being swallowed up by the communists, big government, etc., and can become destructive toward that which they fear.

to this experience with kindness, gratitude, the wish to persevere that which sustains him. He feels "peaceful". (2) The infant also experiences the mother as the "bad" mother, the mother who is not there, who deprives, inflicts pain by her absence (basically, one who threatens death). His response to this experience is one of frustration, rage, the wish to destroy-devour that which threatens to destroy-devour him. He feels helpless, threatened with death.

In the infant's "world" there is no connection between the good mother and the bad mother. He can at one time be grateful for the good mother, and at another time be angry at the bad mother. He has no perception that the "two are one".

The best evidence of this split comes from observing a baby who has experienced an extended period of deprivation and is crying in rage. When the "good" mother arrives to relieve the tension through feeding or changing, the baby refuses to accept her. He will, in rage, refuse the offered breast or bottle, he will fight the attempt to change him. He wishes to destroy the "bad" mother who has left him in such pain and does not perceive that she is now the "good" mother who wants to bring relief.

This split is resolved as the infant develops an accrued sense of trust in the mother's basic dependableness and as a result learns that he cannot destroy the "bad" mother without losing the "good" mother as well.

For the sake of clarifying a very difficult dynamic, it is helpful to add a clinical illustration at this point. In the illustration we can see the dynamic discussed above at work in the experience of an



adult.

The illustration is of a woman whose mother for the past four years has been practically bedridden, who controls the family in this way and has for many years, and whose house literally looked like a pig pen during her daughter's growing up years.

One night this woman asked her husband what he thought about her. The husband answered, "You are lax with the children; you don't keep the house well; you are sloppy with yourself." All of this was true. Her immediate response was to leave the bedroom where they were talking and to refuse her husband's efforts to give her his love and affection. Although what he had said was true, he genuinely cares about her. She could not accept his love, however.

When he left for work the next day, she was haunted all day long by the impulse to cut her throat. The desire to commit suicide was an expression of rage and hostility toward her mother whom she now felt she was like. What she was saying in her desire to commit suicide was: "If I am like my mother (bad), then I should have my throat cut." Her wish to cut her throat is murder, the wish to kill the bad mother whom she hates.

We see clearly here how the rage toward the "bad" mother produces in the person the impulse to kill the mother, which means killing the "good" mother also.

An additional impulse this woman had was to give up her singing. Her mother had encouraged her singing and taken great pride in her ability as a soloist, which was considerable. Because of her rage toward that in her mother which she hated, she was tempted to destroy

or give up a gift which had come from the mother she loved.

In the midst of her despair and suicidal thoughts, however, thoughts of her own daughter and son came to the woman. For their sakes she had to stay alive. The thoughts of her own children resurrected within her the good mother. The awareness came to her that if she killed the hated mother, if she slit her throat, it would also kill the good mother and deprive the children. For the sake of her children she could see what she did not see for her own sake. She saw that for the sake of what is good she must control her desire to destroy what is bad.

In summary, the achievements of the oral stage of development are as follows:

1. acceptance of the fact that "goodness" is outside oneself;
2. the ability to trust that "goodness" is basically but not perfectly dependable;
3. acceptance that the "good" mother and the "bad" mother are one person;
4. willingness to accept the "bad" mother without becoming destructive, in order to preserve the "good" mother;
5. acquisition of an accrued sense of goodness inside (there is good in me, I am good) which one can draw upon for a time when goodness is absent outside.

Obviously these achievements are not finalized during the first two years of life, these dynamics continue throughout life. The first two years are critical, however, as the foundation for the rest of life, and remain in the unconscious for good or ill throughout the person's life experience.

The successful living through of these dynamics in infancy plus their re-enforcement in the subsequent years produces important ingredients for adult life. It provides the ability to accept one's dependence on others and one's need for the care of others. It provides the

ability to reach out to others for caring and to trust that they will respond, but without the demand that they be perfect in their response. It provides the ability to bear frustration without giving up hope. It provides the ability to care for, to nurture and to offer goodness to others without becoming destructive if it is refused or, if it is not offered in return. It provides a trust in one's self, in one's own goodness that nurtures the person in aloneness without creating the need to fixate on aloneness as a way of life.

If these dynamics are unsuccessfully worked through in infancy and the following years, serious conflicts result for the individual himself and for those around him. A person reaches adult life with the feeling that life is empty and meaningless and that goodness is an illusion. A person feels consciously or unconsciously that he is "no good", contemptable.<sup>8</sup> A person makes aloneness a way of life, accepting goodness from no one. He may at the same time refuse to be of any good to others or he may be good with a vengeance, "killing people with kindness."

All of these basic conflicts arising from an inadequate experience during the oral stage of development can be summed up in one basic neurotic solution, psychic masochism.<sup>9</sup> Instead of seeking to

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<sup>8</sup>A social worker in Watts reported that on several occasions he has seen two and three year old Negro children spit at their own image in the mirror and turn their backs. It was the parents of such children who rioted and in the process destroyed their own neighborhood.

<sup>9</sup>Bergler's book, The Basic Neurosis, is devoted to a discussion of psychic masochism. The following section is a summary of Bergler's basic position.

avoid displeasure and to seek pleasure the person (as a result of frustration, rage and helplessness) reverses himself and takes pleasure in the displeasure of his situation. He enjoys his suffering. This reversal takes place unconsciously, but it nevertheless has far reaching effects in conscious, adult life.

By making displeasure into a pleasure, the person rescues his infantile omnipotence. It is not that the good is beyond his control and that he is helplessly experiencing displeasure, but rather that he takes pleasure in his displeasure and he "arranged" the present experience. Thus he avoids the overwhelming anxiety of hoping for what never comes.

If this sounds rather far fetched, perhaps the following clinical illustration will demonstrate its reality. Early in his counseling relationship, a patient told of how he would often as a child, go out and sleep on the woodpile "despite" the fact that it was extremely uncomfortable. Neither the counselor or the patient understood what this meant. Several months later, the patient recalled being told that when he was an infant his mother was ill and confined to bed. His father was out of town during the week and home on weekends; so a woman was hired to take care of the baby. When the father returned home on a Saturday, he heard the baby crying. The father went to check on him rather than waiting for the woman to go. He found that the baby had not been changed for several days and that his rubber pants had produced a deep cut in his leg, the scar of which is still there. If one equates laying on hardened feces with laying on a woodpile, we see clearly how this baby rescued his omnipotence and avoided his help-

lessness by making a pleasure out of displeasure.

As the infant develops he internalizes, for better or for worse, the parents of his infancy. They become a part of his own psyche in the form of the super-ego. The child substitutes an inner parent for the outer parents of his infancy. The super-ego contains both the ideals of the parents and the experiences with the parents so that the super-ego expects of the ego what the parents expected of it and treats it as the parents treated it. For the orally deprived child who has unconsciously made displeasure into a pleasure, adult life then becomes a continuation of the tragedy of infancy.

The super-ego continues to inflict punishment and deprivation upon the ego and the ego continues, unconsciously, to take pleasure in this cruel treatment. The super-ego uses the ideals of the parents as an excuse to continue the cruelty of the parents. An impossible ideal is held up before the ego, the ego is accused of failing and then punished. (One is reminded of Jesus' comment that the law kills, but the spirit gives life.) The super-ego of the orally deprived adult uses the law to kill the spirit (ego) and despair is the price one pays for setting oneself an impossible aim.

Finally, the orally deprived adult is an active participant in his own misfortune. Because he unconsciously takes pleasure in displeasure, the orally deprived adult constantly provokes life in various ways in order to bring displeasure down upon himself. Consciously he may feel aggressive, unfortunate, sorry for himself, mistreated. Unconsciously he enjoys the suffering he has brought upon himself.

## B. RELIGIOUS DIMENSIONS OF THE "ORAL STAGE OF DEVELOPMENT"

The reason that "Orestes Complex" was used in the preceding pages to describe the dynamics of the psychoanalytic oral stage of development is because of the conviction that just as we see the dynamics of the genital stage expressed in the Oedipus plays of Sophocles, so we see the dynamics of the oral stage expressed in the "Orestes" plays of Aeschylus.<sup>10</sup> Further, we can demonstrate the religious dimension of the oral stage of development in the discussion of the "Orestes" plays.

When we approach the real crime for which Orestes feels guilty in the "Orestes" plays, we find our task more difficult than it was in discussing the "Oedipus" plays. In the "Oedipus" plays the dual crimes of patricide and incest are quite obvious. In the "Orestes" plays the crime of matricide is obvious, but the underlying dynamics, *i.e.*, oral (cannibalistic) rage toward the depriving mother, are not obvious. If the real crime for which Orestes feels guilty is cannibalism-rage, we must demonstrate its presence from secondary evidence in the plays themselves. In this instance we will work with the plays in the same way we work with dreams in psychoanalytic therapy, starting with the manifest (obvious) content and then moving to an analysis of the latent (hidden) content.

If we start with the manifest content of the plays, we find a series of crimes leading to the crime for which Orestes is guilty, the murder of his mother, Clytemnestra. Orestes kills his mother because

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<sup>10</sup>The three Orestes plays are: The Agamemnon, The Libation Bearers, and The Eumenides.

she has killed his father, Agamemnon. Clytemnestra has killed Agamemnon because he killed their daughter, Iphigenia, and sacrificed her to the goddess Artemis in order to secure favorable winds for the Greek armada in its battle against Troy. In addition to this motive, Clytemnestra is also urged on to the murder of Agamemnon by her paramour Aegisthus. It is here we move toward a discovery of the latent meaning in the plays. Interestingly, Aegisthus' motive is not incestuous, i.e., he does not want Agamemnon murdered so he, Aegisthus, can have Clytemnestra. Aegisthus' motive comes out of the past and leads us to the crime of cannibalism. Aegisthus wants Agamemnon killed in order to avenge a crime that Agamemnon's father (Atreus) perpetrated against Aegisthus' father (Thyestes). Atreus had served Thyestes his own children to eat at a banquet. Aegisthus had been the only child to escape. In his speech to the chorus, Aegisthus indicates that here was the real motive for Agamemnon's death, the real reason that Agamemnon was guilty, when he says: "I was the one who sewed this murder up--so rightly I: Third child of my unhappy father, banished with him--A little thing in baby clothes."<sup>11</sup>

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<sup>11</sup>Aeschylus, The Orestes Plays (New York: New American Library, 1962), pp. 94-95. Aegisthus' total speech is an excellent summary of the real reason for the guilt in the Orestes plays:

For Atreus, lord of this land, his father,  
Being challenged by Thyestes,  
My father and his brother

...

Drove him from his city and his home.  
Then Thyestes, sad, came back,  
A suppliant at the hearth,  
And found at least this mercy:  
That he himself was not to die--  
Not splash his death upon his native plot.

Thus, we discover that the crime which set in motion the subsequent crimes including Orestes' was the crime of cannibalism. Clytemnestra indicates that this is so when she says:

You protest the work is mine. Why not pretend  
I'm not Agamemnon's  
Wife, but the ruthless ever-old wicked  
Spirit of Atreus, barbarous feaster,  
Adopting the semblance of corpse's consort  
To pay him with primest of victims  
The price of babies dead?

Oh, now you set right your opinion  
In branding the family ogre--  
Thrice-gorging with lapping of blood,  
Hankering deep in their flesh.<sup>12</sup>

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But Atreus-godless father of the dead man here--  
Outstripping even love in welcome,  
Pretended a day of celebration for him:  
A great dinner to be carved--  
Meat of his own children.  
And sitting apart,  
He severed first before he served it  
The toes from the rest and the comblike crest of fingers.

My unwitting father  
Took those unsuspecting parts and ate--  
Meal so poisonous, as you see, for all his race.  
Then discovering what he'd done,  
He made a cry, reeled back, spewed out the butchered mess,  
Kicked the table over in a curse,  
Bellowing out abomination on the House of Pelops:  
"Go down so--in ruin--you total race of Pleisthenes."

The consequence you see here:  
This man stretched out.  
I was the one who sewed this murder up--  
So rightly I: Third child of my unhappy father,  
Banished with him--A little thing in baby clothes.

But I am a grown man now. Vengeance brought me back.  
I put the touch of death on him though far away,  
Piecing together the final stratagem. And now,  
Death itself I could find sweet,  
Seeing him fast at last in judgment's winding sheet.

<sup>12</sup>Ibid., pp. 89-90.



In its response to Clytemnestra, the chorus reminds us of the monism of the infant world where there is no distinction between subject and object:

So rebuke has come to return the rebuke!  
Difficult too to decide:  
Looter is looted, killer is lilled;<sup>13</sup>

Just as in a dream, the play presents an obvious reason for Orestes' crime (the murder of Iphigenia by Agamemnon and the murder of Agamemnon by Clytemnestra) and yet discloses upon closer examination that the obvious reason is not the real reason. The real reason is a hidden impulse, a hidden "ogre" that haunts the whole family, the impulse of cannibalism, "Thrice-gorging with lapping of blood."

The best summary of the nature of the real crime of which Orestes is guilty comes from the final "Orestes" play, The Eumenides. The furies who are pursuing Orestes to punish him for his crime, define the crime itself when they describe Orestes as "the house pet (who) has turned and taken a bite out of love."<sup>14</sup>

But why does Orestes have the impulse to devour-murder his mother if her murder of Agamemnon is not the real reason? "I reared you up from babyhood," pleads Clytemnestra, "Oh, let me grow old with you." Orestes answers the question in his own words, "You gave me birth, then flung me out--to misery."<sup>15</sup>

Here is the real reason for Orestes' cannibalistic-rage, he had to give up oneness with mother, accept that she was outside of himself, and ultimately be weaned from her. Here is the dilemma that

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<sup>13</sup>Ibid., p. 92.

<sup>14</sup>Ibid., p. 174.

<sup>15</sup>Ibid., p. 145.

every man faces in his personal unconscious. Because mother, the source of good, is outside of himself, he wishes to devour her, which is at the same time a wish to murder her for being outside and a wish to get her back inside, i.e., recover the omnipotent position of the infant world.

This murderous-cannibalistic view of infant orality is expressed with striking clarity in Clytemnestra's dream, reported by the chorus in conversation with Orestes:

She fancied she gave a serpent birth.

...  
She tucked it up in baby clothes as if it were a child  
and when the little horror wanted food,  
in her dream she offered it her breast.

Orestes:

How did it not gash her nipple, such a ghastly thing?

Chorus:

It did. Clots of blood it sucked in with the milk.

Orestes:

No empty dream. This vision means a man.

...  
I turn snake to murder her.  
That is what this dream forebodes.<sup>16</sup>

Orestes finally encounters Clytemnestra face to face, under the guise of a stranger from another city. His mother greets him with warmth and offers him the hospitality of her house:

Friends, you have only to declare your needs.  
A house like ours has everything:  
hot baths, beds to charm away fatigue,  
and eyes laid out to please.<sup>17</sup>

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<sup>16</sup>Ibid., pp. 129-130.

<sup>17</sup>Ibid., p. 134.

Orestes wavers from his wish to devour-murder: "I--I could have wished with hosts so bounteous to have been introduced and welcomed as a herald of some happiness."<sup>18</sup>

At the time of this initial encounter another mother figure appears in the play, Cilissa, Orestes' nurse of childhood. In her speech she indicates that she has nursed Orestes from "the moment he was born". But this contradicts Clytemnestra's words, "My baby, soften towards this bosom where so many times you went to sleep, with little gums fumbling at the milk which sweetly made you grow."<sup>19</sup>

If we look at this contradiction in light of our understanding of the unconscious, however, the puzzle is solved. Clytemnestra and Celissa represent (in the unconscious world) two sides of the same woman-mother, but they are split off into bad mother (Clytemnestra) and good mother (Celissa), and are not seen as one person.

Just as in Orestes' anger toward Clytemnestra and Clytemnestra's behavior toward Agamemnon we see the bad mother, so in Cilissa's speech we see the good mother:

I've never had a blow like this before.  
I put a brave face on all those other setbacks, but--  
my darling Orestes whom I wore my soul out for ...  
had him from his mother, nursed him the moment he was born--  
oh, up all night with his crying, so loud and so demanding.  
And the little nuisances put up with ...  
A baby's got no sense at all; just like an animal:  
it has to be nursed--of course it must!--and humored too.

It can't say a word, wee mite--all wrapped up in baby clothes--  
whether it's hungry or thirsty or wants to wet...  
children's little new insides just work the way they want.  
But I could tell all right; though many's the time I've missed

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<sup>18</sup>Ibid.

<sup>19</sup>Ibid., p. 144.

(I should think so!) and had to wash the baby's linen out and turn myself into nurse and washerwoman all in one. It was a double job I got when I took Orestes from his father.... And now I'm told he's dead. And I am so unhappy....<sup>20</sup>

Orestes has no contact with Celissa, however, and she does not appear again in the play. His whole attention is focused on the bad mother and his rage toward her.

Finally, Orestes reveals who he really is, murders Aegisthus and then turns to Clytemnestra: "You're the one I'm looking for." Clytemnestra pleads with Orestes not to kill her, reminding him that she had given him birth, nursed him at her breasts, held him warmly while he slept. Once again Orestes wavers, asking his companion, "What shall I do? Weaken and not kill my mother?" The friend (Pylades) urges him to go ahead and adds an interesting comment which we will return to later: "Make the world your enemy but not the gods."<sup>21</sup>

Orestes' momentary ambivalence between his love for the good mother and his rage toward the bad mother is overcome and he turns to Clytemnestra with the words: "Come here. I'll drop you slaughtered.."

Clytemnestra:

Your heart, it seems, my son, is set on  
murdering a mother.  
So you are the snake I bore and gave my  
breast to.<sup>22</sup>

When Orestes emerges from the murder room he is momentarily freed from conflict:

And the spell that made me dare so much  
I owe to Loxias the Prophet,  
whose oracle declared

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<sup>20</sup>Ibid., pp. 137-138.

<sup>21</sup>Ibid., p. 144.

<sup>22</sup>Ibid., pp. 144-145.

that if I did this thing I was beyond the reach of blame,  
but if I slighted it,  
no arrow from a bow could touch such peaks of agony.<sup>23</sup>

The freedom from conflict does not last long, however. The  
furies (goddesses of vengeance) arise from the murder scene. They are  
"like Gorgons draped in black, teeming with their serpents knotted."  
Orestes is overcome with panic:

As clear as day I see them: my  
mother's foaming pack.  
Lord Apollo!... Now they crowd on me,  
distilling blood-drops from their eyes, hideously.  
You do not see them. But I see them.  
I am driven, driven--I cannot stay.<sup>24</sup>

For the sake of clarity, we can now summarize the foregoing  
pages in psychoanalytic language. Orestes is enraged because the good  
mother is outside of himself and is not under his control. He wishes  
to devour her, which is at the same time a wish to destroy her for  
frustrating him and a wish to get her back inside (restore infantile  
omnipotence). Because of his rage he does not perceive that the bad  
mother he hates and the good mother he loves and needs are the same  
woman, and in the act of murdering the bad mother he destroys the good  
mother. He is left alone with nothing. More important his rage is now  
internalized in the form of the super-ego (furies) and instead of be-  
ing the murderous hunter he is the hunted victim. He is driven to  
flight because of his fear of the internalized mother who now pursues  
him with the cannibalistic rage with which he pursued her. He could  
not in the early part of the plays find goodness because of his rage  
toward the bad mother. He can not, now find goodness because of his

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<sup>23</sup>Ibid., p. 151.

<sup>24</sup>Ibid., p. 152.

fear of the bad mother.

The chorus closes this part of Orestes' experience by saying:

So has the third of these tempests raged  
all through the kingly halls;  
blown itself past and into seed.  
First to come was that grisly feast  
of man-eaten children.  
Next to break was a king's catastrophe:  
stabbed in a bath he went to his end,  
war-lord of Hellas.  
Now shall I say the third has come:  
savior or is it  
nemesis?  
Oh, when shall it finish, when shall it sate--  
lie down to sleep--this fury-bound hate?<sup>25</sup>

Orestes leaves the city in the condition which Bergler calls  
psychic masochism. The chorus offers him goodness (commendation for  
ridding the city of "two dragons", and an invitation to stay and rule)  
but he refuses. Instead he chooses displeasure, leaves the city to be  
"an exile from this land, a vagabond, this fame of mine--in life and  
death--I leave behind."<sup>26</sup>

The furies (super-ego) insist that Orestes' life will continue  
this way:

Not Apollo, not all Athena's power,  
can snatch you from abandonment  
and ruin: a spirit absolutely ignorant  
of joy (*italics mine*)--bloodless fodder for  
the demons; and a shade.

...

Sweet victim fattened for me!  
Banquet all alive--obliterated at no altar!<sup>27</sup>

Thus, after the murder, Orestes is in the same condition as be-  
fore, only the direction of the cannibalistic-murderous impulse has  
changed. Before it was directed outward toward the mother, now it is

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<sup>25</sup>Ibid., p. 153.

<sup>26</sup>Ibid., p. 151.

<sup>27</sup>Ibid., p. 172.

directed inward toward Orestes. But in both cases goodness is destroyed, displeasure and pain is nurtured. When he wavered in his decision to kill his mother, his friend advised it was better to have the enmity of the world than of the gods. His friend was wrong--he ended up with both.

Here in these ancient plays we can see contemporary man's predicament--whether he acts out the impulse or only wishes to act it out, he is guilty just the same, because the hated person is inside and insists on punishment for the thought as well as for the deed.

As we approach the discussion of Orestes' struggle to resolve the problem of matricide-cannibalism, we come to an important difference between the Oedipus plays and the Orestes plays. For while Oedipus did not resolve the struggle with his patricidal-incestuous impulses we find that Orestes does resolve the struggle with his matricidal-cannibalistic impulse. While Oedipus scorns the gods (religious sources), Orestes turns to the gods and asks for help.

How then, does Orestes extricate himself from being "a spirit absolutely ignorant of joy", a man who can only devour-murder or be devoured-murdered?

The first step is the awareness-confession that he cannot extricate himself from his dilemma, that he is not sufficient in himself (gives up infantile omnipotence).<sup>28</sup>

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<sup>28</sup>In the language of Alcoholics Anonymous, he "bottoms out", i.e., becomes aware that he cannot help himself and that his insistence that he needs "no one" is leading him ever more closely to destruction and despair.

The chorus discusses this shift in Orestes when it says:

Ah, but the swaggering sinner, I say,  
 Who ramsacks right pell mell with wrong,  
 Shall one day have to strike his sail  
 In the strain of the jib and the squall,  
 With shattered yardarm gone.  
 Pleading his sound-lost calls he's caught in the deep  
 Unassailable swirls. The laugh  
 Of the gods is gay at the sight of this desperate man,  
 No longer the braggart but bound and pressed  
 In the comb of unmountable crests:  
 He and all his original luck  
 Swept on the rock of the Right  
 Unwitnessed--away--unwept.<sup>29</sup>

The second step is to reach out for help without becoming murderous if it is not immediately forthcoming or if it takes time for the help to be understood and become effective. Orestes is willing to surrender to that which is necessary if he is to be helped.

Pallas Athena, Princess,  
 Apollo sent me here--a stricken man.  
 Be kind and shelter me.

. . . .  
 I come before your house, great goddess, and your image;  
 and here I'll watch and wait till the issue of my trial.

. . . .  
 . . . . now from a rinsed and holy mouth  
 I call upon this country's queen--  
 Athena: come and save me!

. . . .  
 Oh, may she come!  
 (for she hears like a goddess afar)  
 and let her unloosen me free.<sup>30</sup>

Unlike Oedipus, Orestes asks the gods for help and uses their shrines to that end. He renounces his rage and becomes a grateful son who surrenders to what the gods ask, i.e., makes sacrifices at the altars to purge himself of his sin.

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<sup>29</sup>Ibid., pp. 181-182.

<sup>30</sup>Ibid., p. 169.



I need no cleansing now:  
 come~~not~~ with dripping hands,  
 but guilt ground down--already worn away--  
 on other's thresholds: the thoroughfares of men.

For the blood on my hands is sleeping, paling.

. . . .  
 In its first freshness even, it was cleansed  
 at Apollo's hearth by sacrifice of swine...  
 but that would take too long to tell (how it began,  
 and those I conversed with and never harmed) ....  
 Ah! Time in passing washes out the past.<sup>31</sup>

It is because of this that Orestes can appeal to Athena for  
 help.

I am no contaminated suppliant  
 clinging to your effigy with dirty hands.  
 I'll give you proof of this--a weighty proof.

The man of blood keeps mute, the canons say,  
 until he is sprinkled with a yearling sacrificed  
 by one who is fit to wash his blood away.  
 Victims and running streams,  
 these rites at other seats I have fulfilled:  
 this care at least I clear from off our way.<sup>32</sup>

Orestes is no longer a "house pet (who) has turned and taken a  
 bite out of love", but is a suppliant who comes asking for goodness,  
 willing to wait, willing to control his rage, willing to surrender and  
 receive. He has learned that:

There is a time for fear  
 To sit inside the will:  
 To guard and there preside.  
 Oh, it is good  
 To groan and so be wise.<sup>33</sup>

He has learned:

To bow before the shrine  
 Of right; not let  
 Your lusting eyes for gain  
 Ungod your foot against her,

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<sup>31</sup>Ibid., pp. 169, 171.

<sup>32</sup>Ibid., p. 178.

<sup>33</sup>Ibid., p. 180.

Or punishments will follow:  
 The end will fit the cause.  
 So let a man first serve  
 His parents filiality;  
 Then to those  
 Who gather in his house  
 A reverent amiability.<sup>34</sup>

Athena receives Orestes' request for help with the words:

. . . You've cast yourself (with ritual care)  
 harmless and annealed, as a suppliant on my house.  
 I receive you therefore in my city unaccused.<sup>35</sup>

A trial is held to determine whether Orestes should be murdered in punishment for his murder of Clytemnestra or whether he should go free. The furies argue for Orestes' murder, Apollo and Orestes argue for acquittal. When the jury withdraws to vote, Orestes says: "This is the end: a noose or the full clear day."<sup>36</sup>

When the jury returns, Athena announces the results: "This man stands acquitted on a charge of blood: the number of votes is equal."<sup>37</sup>

Orestes is pronounced neither guilty nor innocent, he is only freed. For the first time Orestes becomes a man of joy:

O, Pallas Athena, you have saved my house:  
 I was stripped of my country and you gave me home.  
 Now I depart for home,  
 With an everlasting promise to this state and people:  
 Never shall a princeling of my land  
 set out with furbished spear against you.<sup>38</sup>

Thus the cannibalistic-murderous son becomes the grateful, caring son. Mother and son are neither guilty or innocent. The past is past; the future lies waiting. Orestes cannot recover the mother who "flung him out", but by renouncing his rage he can recover a

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<sup>34</sup>Ibid., p. 181.

<sup>35</sup>Ibid., p. 179.

<sup>36</sup>Ibid., p. 190.

<sup>37</sup>Ibid., p. 191.

<sup>38</sup>Ibid., p. 192.

country and a home (motherland).

The problem is not completely solved, however, for Athena still has the furies on her hands. Because Orestes has escaped punishment, they threaten to turn their destructiveness on Athens:

Curse on you upstart gods who have ridden  
Down immemorial laws and filched them  
Clean from my fingers. Abused, disappointed,  
Raging I come--oh, Shall come!--  
And drip from my heart  
A hurt on your soil, a contagion,  
A culture, a canker:  
Leafless and childless Revenge  
Rushing like wildfire over the lowlands,  
Smearing its death-pus on mortals and meadows.<sup>39</sup>

Athena offers the furies many gifts if they will renounce their vengeance and at first they refuse. Athena is persistent, saying, "I shall not tire of tempting you with good."<sup>40</sup> And finally the furies accept her gifts and renounce their vengeance. They become, not furies, but goddesses of grace (the gentle ones, eumenides), with a special shrine, honored by the people, sharing in the abundance and glories of Athens. Athena proclaims, "Our passion for good wins out at the last."<sup>41</sup>

The play ends as Athena escorts the furies-eumenides to their chambers, calling the women of Athens to accompany them with the words:

Oh, let these apples of Theseus' eye,  
Glory of this land, come forth:  
Girls and matrons, muster of dames,  
Apparelled in purple for honor.<sup>42</sup>

For the sake of clarity, we need to summarize Orestes' journey,

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<sup>39</sup>Ibid., p. 193.

<sup>40</sup>Ibid., p. 195.

<sup>41</sup>Ibid., p. 198.

<sup>42</sup>Ibid., p. 200.

in terms of the hidden content of the plays. Because his mother has flung him out, because she is not completely under his control, he wants to murder her. There is no perception that the hated mother is also the beloved mother, therefore there is no interference with the murderous rage. Once the deed is committed, the hated, murdered mother comes back to haunt Orestes with his own cannibalistic rage. She who was outside is now inside. She who was to be murdered-devoured is now the murderer-devourer.

When Orestes becomes the victim of his own cannibalistic rage, he realizes that he cannot save himself and reaches out to the gods. In the reaching out he learns that he must atone for his sin by sacrificing at the altars, that he must not harm those from whom he desires help. As a result, he is able to ask Athena (the good mother) for assistance. In asking he frees himself from the past and is able to look forward to goodness in the future.

The residue of cannibalistic-rage is still there, however (in the form of the furies). How does one guarantee that it will not reappear and lead to the same despair and destructiveness from which Orestes was saved? Athena has the answer: one must continue to be tempted by goodness. Rage toward the bad mother is given up for the sake of preserving the good mother. Evil is overcome by good; it is not done away with.

We can now, also, make explicit the religious dimension of the Orestes plays.

The Christian Church and the Christian myth remind man that he is tempted to destroy the source of goodness because he cannot possess

it. It reminds him that equality with God is not a thing to be grasped.

In the sacrament of communion man is confronted with his cannibalistic impulse and enabled to face it himself.

In the belief in self-sacrifice man is reminded that he must move from being a devouring child to becoming a giving, caring adult.

We are invited as Christians to move from being complaining children who are enraged because we haven't received enough to becoming responsible adults who love and give because we have been loved and given to.

In the institutional church and in the Christian myth we are invited ever anew to learn what Orestes learned: we are born sinners and must find salvation; that salvation is outside of ourselves because we are not self-sufficient; and finally that we find salvation when we stop demanding it and rather surrender to it.

As one reads the Orestes plays, he is reminded of the experience of the disciples. They were angry that they could not possess Jesus. They found him when they lost him, i.e., when he was crucified, they found him by living in his spirit as caring persons who needed one another.

#### C. CASE HISTORY - 6

A minister entered therapy because of increased difficulty in controlling his sexual desire and actions toward women he encountered in the course of his pastoral duties. In addition, he was concerned about his deteriorating relationship with his wife. During the first hour he said: "I feel like a cannibal around other women and like a

stone at home."

At the time he entered therapy he was involved in a family business as well as serving as an associate minister for a church. He was the legal head of the business, but in actuality it was run by his mother, with his father working full time and he assisting the father on a part time basis. Although he spent a great deal of time working in the family business, he received no regular salary, and over the course of several years realized little financial gain from the company.

The man described his mother as a long-suffering woman who always complained about the heavy responsibilities she bore and the sacrifices she had to make for the sake of the family and the business. The father was described as a hard working man who seldom complained and was always willing to be of assistance to his son whenever the son needed him. In addition, there was an older sister whom the man "somehow always saw as a second mother."

He had many memories from his childhood of being rocked by his father, taking walks with him, working with him, and of playing with his sister. Always in the background was the sacrificing, suffering, hard working mother, who was too busy for anything else.

At the age of seventeen, upon the completion of high school, the man left home to work in the oil fields. He commented that, "I just became a no good bum". After several months he awakened in the middle of the night to find himself lying on the ground by his car, half sprawled in a ditch. He did not remember how he got there, but he knew that he had been drunk:

I lay there for awhile thinking. I didn't have a dime. I was drinking so much that it was even becoming difficult to work. I wasn't worth a damn. Then I thought of my dad, and how he would feel if he saw me.

The man quit his job and returned home. He joined a fundamentalist, salvationist church group and at one of the meetings was "saved". In the meeting he became highly emotional, crying and singing at the same time and when the altar call was made, went forward to accept "Jesus as Lord and Savior". For four years he was quite active in the church and during that time started college to become a minister. He gave up "smoking, drinking and sex" and devoted himself to "serving Christ".

During the fourth year he met his wife, who was a member of the same church group and after several months they were married.

They both found themselves becoming dissatisfied with their fundamentalist church and after graduation, they left the church and joined a major, liberal protestant denomination. The man attended seminary, graduated and became an associate minister in a church of the new denomination. It was during his seminary training that the family business was started.

During the early stages of therapy the man talked a great deal about sex, i. e., his early memories of watching his mother who would sit so he could see up her dress and who often went around the house half dressed in the evenings; his early sexual experience with neighborhood girls; his awareness of sexual feelings toward his sister; his present preoccupation with sexual desire toward women in the church.

The discussions did not change the problem he was struggling with, however. In fact, he became even more preoccupied with desire

toward different women in the church and less interested in his wife.

The content of the therapy hours then shifted to the problem of having two jobs, his ministry and his position in the family business. The therapist pointed out: (1) there was just the practical problem of not having any time at home, because he was so busy; (2) his continuing presence in the company meant he had not really "weaned" himself from his parents and perhaps it functioned as a defense against dealing with his feelings and problems in connection with the parents.

Although consciously the man wanted out of the company, just because of the time it consumed, his initial reaction to the suggestion he get out was one of resistance.

Finally, although he had not made a definite decision, he talked with his parents about the possibility of withdrawing from the company. His father said it was up to him, he could understand why it was necessary. The mother was quiet at first and then began to cry, saying she had always had heavy burdens and now her son was adding to them.

That night the man dreamed that he was standing in front of a large stone monster, "like a dinossaur with big teeth". His father was sitting at one side watching him. The man picked up a club and began to pound the dinossaur. The stone monster began to shatter and the man, more enraged, hit it harder and harder, awakening suddenly in fright with the thought that pieces of the monster were about to fall on him and kill him.

Prior to this dream, all of the dreams that had been reported in therapy had been sexual dreams of one form or another, i.e., intercourse, peeking at half-dressed women, exhibiting himself. He was



aware that this dream introduced much different material and said, "Does it mean I'm angry at my mother?" The subsequent sessions were spent dealing with the two issues in the dream, the patient's murderous rage toward his mother and the fact that she was not a sexy seductress but a cold, stone monster.

For many weeks the man was quite depressed and haunted with fantasies of suicide or feelings that life was empty and pointless. In other words, he was feeling the presence of the cold, stony mother inside himself and his murderous rage toward her.

As a result of this work in therapy, he made a definite decision to leave the family business. During the week in which he made the decision, he dreamed that there was a fishline coming out of his mouth and he began to pull on it in order to get it completely out. The fishline came out like a "tape measure would" and he pulled and pulled until suddenly he felt that there was a fishhook at the end of the line "hooked to my guts". He pulled harder and his whole insides came out in a gush of blood. He awakened frightened he would die.

For several days after the dream, the man literally coughed up blood several times a day. He told his parents he was leaving the family business and presented them with a carbon copy of the letter he had sent cancelling the state license that was necessary to engage in the business. His mother "looked like she couldn't believe I would really do it, and then she just sat there like a stone." His father walked with him to the car when he left, while the mother stayed in her chair without a word.

It now became clear that this man's compulsive sexual interest

in women in the church was a defense against facing the stoney, cold mother inside himself. In his neurosis he had turned his wife into the hated mother and felt stoney toward her. He had turned different women in the church into the sexual mother he was interested in. They too, however, turned out to be the cold mother, because he could not "really" have them and enjoy them.

As he developed the capacity to live with the depression connected with his cold mother and control the rage inside of himself, the compulsive pre-occupation with other women abated and his interest in his wife returned.

Subsequent therapy made it clear that he had picked his wife as a result of his love for his sister, and that despite some problems, she was basically a warm, caring wife and mother.

Observation of the psychic structure of person actively participating in religious resources and demonstrating their nature and value as a source of emotional stability by deduction based upon the psycho-analytic theory of personality: Like Orestes, this man murdered his mother. He committed the murder, however, not like Orestes, but as contemporary man commits murder, unconsciously. He murdered his mother by leaving high school and becoming a "no good bum". The oral aspect of the murder was the way he "became a bum", i.e., by uncontrolled consumption of money and alcohol. He murdered his mother by becoming stoney with his wife which meant she was "dead" to him as a good object. The oral aspect of the murder came out in his wish to have sex with many women at the church like "a cannibal".

Like Orestes, also, this man used the religious resources at his

disposal to begin to resolve his dilemma. In the fundamentalist church group he found a "good mother" who would forgive him of his "crime" and hold out to him the good offering, i.e., fellowship and intimacy.

Also like Orestes, this man was offered a way to atone for his crime and his guilt (by serving Christ) and in the process was helped to begin to learn control of his cannibalism-rage. The fundamentalist church group offered him a "giant" mother who prohibited murder and cannibalism, and offered him goodness instead. (Just as Athena offered the Furies an honored place in return for their renunciation of vengeance.)

Using religious resources and observing the results of such use in the therapeutic encounter itself: During the stage of therapy when this man was deeply depressed as a result of the emerging awareness of his rage toward his cold mother there was some danger that he would act in a way damaging to himself. In fact, his depression was to some extent already an acting out of that rage, because it left him feeling there was no goodness anywhere. The therapist suggested that the man go to a friend, who was also a minister, and take communion. The suggestion was accompanied by an interpretation that he could not help being depressed, but he could help whether or not he reached out for what was good. As a result of the communion experience, the danger of an overwhelming depression (in contrast to a manageable depression) and/or destructive acting out passed.

Observation of the use a person makes of religious resources to aid him in personality change, reorganization: Obviously this man will have to struggle with his cannibalism-rage the rest of his life. The

experience and insight gained through therapy enables him to see what it is he is struggling with and why he has the struggle, but it does not remove the impulses themselves.

He will continue to control himself only for the sake of the goodness in life which he needs and enjoys. Like the Furies, he will have to continue to be "tempted by goodness" and its enjoyment in order to contain his wish to devour and destroy. Certainly the pleasure of a wife and family are the most important aspects of the continuing goodness that he needs. He also feels, however, that his profession as a minister and his participation in the life and myth of the church is another aspect. As he put it, "sometimes I think if I weren't a minister and people didn't expect me to represent what is good and decent, I would go back to being a bum in spite of everything."

#### C. CASE HISTORY - 7

An engineer, forty-two years of age, entered therapy because of marital difficulties. His wife was unhappy and dissatisfied and he didn't know why. He had no other conscious motivation for entering therapy except to "patch up" his marriage.

The first night he came to his therapy group, he brought a notebook, and before the group began, he sat in the reception room in a corner doing math problems. He was obviously frightened and withdrawn.

Six years earlier he had gone through a severe depression which had completely incapacitated him. He received shock treatment at that time and a few psychiatric interviews.

For nearly a year he came regularly to his group. Frequent

comments by group members that he did not participate went over his head and had no effect. With only a few exceptions, he said very little. Yet, he continued in the group and seemed to find value from the tolerance and acceptance he found from the group members.

At the end of the first year of therapy, his wife filed for divorce and he moved out of the house. He became more depressed and began individual therapy as well as group therapy. In the group, members said to him several times in different ways: "No wonder your wife left you. You don't seem to feel anything, care about her, or give of yourself to anyone."

Several weeks after the divorce he dreamed that a black sow was suckling two little pigs and a third little pig was left out. The sow was suddenly shot and bleeding and as she died, she tried to get the third little pig to follow the first two, who had gone through a door into a house; but when he got to the door, it was closed.

The day following the dream the man was agitated, nervous, unable to keep his mind on his work. In his therapy hour he reported the dream with more affect than he had ever shown before and wanted to know why he should be so upset over a dream about pigs.

The therapist responded with the comment, "Obviously the dream has to do with something in you or you wouldn't be so upset. Who do you think the sow and three little pigs represent?" The man became visibly shaken and said, "My two brothers, myself, and my mother. The pig that was left out was the middle one, just like I'm the middle son. I want to kill my mother. Isn't that what it means?" The therapist agreed and added the interpretation that the third pig was shut out of

the house in punishment for his crime.

This hour was followed by several weeks of severe depression. The man had thoughts of suicide, thoughts of quitting his job, thoughts of resigning his office as an elder<sup>43</sup> in his church. He did little but work and sit in his apartment alone.

He discussed his wish to resign as an elder in his church, saying, "I can't save my own marriage, I have no business being an elder." The therapist suggested he ask his fellow elders at a forthcoming meeting what they thought, adding that personally he, as a minister, felt that there was no reason to resign. In fact, the man's current problems made him a candidate for God's love and grace and if he would accept it, he might become a better elder as a result of his own need for "salvation".

At the elders' meeting several days later the man expressed the feeling he ought to resign and all of the men present opposed him, offering their reassurance that while they were sorry his marriage had failed, they did not feel he should resign. One of the men said much the same thing the therapist had said, "We all need God's love and forgiveness, we aren't perfect." The man found himself crying in the meeting and was quite embarrassed but still went home feeling better than he had in many weeks.

The following Saturday night, he dreamed he was in the desert all alone and it was hot and oppressive. He looked up and saw a

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<sup>43</sup>In this man's denomination, an elder is one of the chief officers in the church and serves communion to the congregation on Sunday, which includes offering the prayer for the loaf and the cup.

communion table with an empty chair by it. (The chair where the elders sit during the worship service.) The communion elements were on the table but not in the center where they usually were. They were setting at one end, next to the empty chair, obviously so that whoever sat in the chair might take communion for himself. Then he saw the figure of Jesus beckoning him to come and sit in the chair. He walked toward the table with the feeling that he was going to partake of communion.

When the dream was discussed in therapy, the therapist said: "It looks like you're finally willing to admit you need gifts from other people. The mother pig in your dream forgave the pig who had killed her and tried to help him, perhaps you accept that forgiveness now."

In the weeks following the depression began to lift, although the same basic interpretation had to be made over and over. In the words of Athena, the man had to be "tempted with goodness".

He began to feel desire for his wife and to ask her out. Twice he asked her in a way designed to produce a "no" answer from her even if she wanted to say yes. (For example, the first time he asked her out, he invited her to an "all church" dinner. She said no because she didn't want people to think they were back together again.) His "injustice collecting" (Bergler) was interpreted to him as unconsciously damaging the good that he said he consciously wanted.

He responded to the interpretation quite well and began to give more conscious thought to his wife's feelings and responses.

While he was struggling with this new way of relating to his

wife (as well as to others) he had a dream which gave added insight to the conflict inside himself. In the dream a thin, angry scarecrow-like person was bossing a man and three boys. The man and three boys were emaciated, on their knees grubbing for seeds.

His association to the scarecrow led to his mother who was thin and "angry most of the time." Obviously the dream represented his perception of the relationship between himself, his father and brothers and the mother, during his growing up years.

More important, however, the dream indicated how this man had handled the problem with his mother. His relationship with his wife and three sons was patterned after that of the dream. He had handled the problem with his angry, ungiving mother by identifying with her and acting like her. ("If you can't lick them, join them.")

He was angry with his sons and wife most of the time and quite punitive about any desire on their part to enjoy life beyond the "necessities". He treated himself in the same way he treated his family so there was no guilt, i.e., he paid for his stinginess by suffering from it himself.

Work was done for several weeks on this dream, demonstrating in many ways how he lived like a domineering, selfish scarecrow and didn't feel guilty for what he did to his wife and children because he paid the same price they did, grubbed for seeds right along with them. In essence he said, through his behavior, "Why should I feel guilty for my stinginess, I'm punished, aren't I?" "Why should I give, I don't receive?" As he began to enjoy his life more, to get more for himself in work, in play and his relationship with his wife and children, his



depression became much more manageable. He and his wife reconciled a few weeks before the divorce was to be final.

Shortly after the reconciliation he dreamed of a cow who had a freak calf but disowned it and insisted it was not hers. His wife was in the dream and very concerned about the calf. His associations to the dream were of his youngest brother who had had a serious heart impairment from birth. The brother had received special treatment from the mother all of his life because of the impairment until he died at the age of twenty. The mother had always been very solicitous toward the brother and very angry and punitive toward the father and other children if they asked anything of him.

The dream exposed the truth, that in her inner world the mother did not accept the damaged son as her own, but projected her rejection on to her husband and sons, blaming them for it, accusing them of not loving their brother.

As further work was done with the dream, the man became aware that his wife's impairment (a damaged lung from the age of twelve, about which the man knew before marriage) produced many of the same dilemmas between them that had existed between his mother and brother and he and his brother. He began to see how he had behaved in a very ambivalent way toward his wife and how this was connected with his own love and hate and his mother's solicitude and rejection of the little brother.

The dream also gave added insight to the man's reaction when his wife filed for divorce. He had no right to mother (church) because his wife had left him. In terms of his past, the appropriate response to

being divorced was condemnation and rejection, not understanding and healing.

Observation of the psychic structure of person actively participating in religious resources and demonstrating their nature and value as a source of emotional stability by deduction based upon the psychoanalytic theory of personality: This man had been raised in the church, attending every Sunday with his family. He came from a small midwestern town where the church was the center of community life. He felt as a boy that church "was the one place where people could enjoy themselves." He had many memories of pleasurable experiences at church carnivals, picnics, socials, etc..

He reported that at church his mother was less angry and more willing to "let her hair down once in awhile". It is interesting to compare this with his own wife's comment that Sundays were the most relaxed days they had as a family because "for some reason my husband takes the pressure off of all us."

It seems a fair assumption that the church with its emphasis on caring and giving functioned to make the selfish, stingy mother somewhat more caring and giving with her family, at least on Sundays. In addition, the man's own involvement with the church made it difficult for him to surrender completely to the desire to be a "thin, angry scarecrow making others grub for everything they received".

Observation of the use of religious resources in the therapeutic encounter: When the therapist suggested that this man ask the other elders of his church whether or not he should resign as an elder, a turning point in therapy was reached. Both the man's depression before

he went to the elders meeting and the first part of his dream after the encounter, i.e., he was alone in the desert, it was hot and oppressive, indicate that it was a critical time for him. He could have gone into a severe depression like the one that had completely incapacitated him several years earlier.

His experience with the other elders, however, made the depression manageable. The elders did not condemn him (as his mother had often done) but rather held out their own acceptance and regard for him as a person. Within the context of the fellowship of his church, he found a different kind of "mothering" which played an important part in his ability to reach out for goodness and pleasure.

For some reason, which the therapist himself does not understand, the elders' acceptance induced a change that the acceptance of the therapist alone did not induce.

Observation of the use a person makes of religious resources to aid him in personality change, reorganization: In this man's continuing struggle with his temptation to be the selfish, stingy mother and/or the isolated, left out child, his involvement with the Christian church and the Christian myth play an important part. According to his own self-observation, "When I take communion now, I remind myself that I need to be loved and fed--it makes me want to do the same for my wife." He now offers prayers, when he serves at the Communion Table, which come from his own thoughts and feelings. This is in contrast to former practice of reading prayers from books and service manuals.

#### C. CASE HISTORY - 8

A forty-eight year old male entered therapy because he wanted a

divorce. He said he was willing to be in therapy because that was the only way his wife would come for therapy and he felt she would need someone to talk to when he divorced her. Despite the fact that the man felt he needed no therapy himself, he talked very freely and for many months never mentioned divorce.

He was the only child of a woman in frail health. Six months after he was born his mother went back to work as a secretary, leaving him in the care of another woman. When he was three years old, the mother contracted Tuberculosis and was hospitalized away from the family for a year and a half. At the end of the year and a half she returned to the home for a little over six months, only to become ill again and return to the hospital. She stayed in the hospital until her death which occurred when the son was seven.

After the mother's death, the father moved to another town, placing the boy in a boarding school. This meant losing the other woman who had cared for him since he was six months old.

From the age of seven until he was fourteen the man was in various boarding schools, spending vacations with his father. At fourteen he came back to live with his father full time and attended high school. Upon graduation from high school he went to work for a local firm as a sort of office boy, assistant manager. At the age of twenty-one he was married, although he insisted he didn't really love his wife, he just sort of went along with her desire to be married. Two years later the man's father died, leaving him a small inheritance.

He quit his job and he and his wife went to college together, working as maid and gardener for a local family to help pay for their

college education. After graduating from college this man taught in a junior college for three years. He was quite active in the teachers' organization and at first seemed to have a promising future. In his third year he had increasing trouble in his relationship with several of his fellow teachers and after an angry argument with one teacher went in and resigned his position.

In reporting this incident he insisted that the real reason he resigned was because he wanted to divorce his wife and felt he could not do so while teaching where he was. His plans were to come to California, get a divorce and a new job. He did this, although he did not tell his wife about his plans for a divorce. She was left with the feeling he was going on ahead to arrange a place for the family.

Once in California the man changed his mind about the divorce, although he insisted he still did not really love his wife, and after a few weeks the family joined him.

In his new job, the same pattern that had developed in the junior college developed again. He started quite well, made something of a reputation for himself as a high school teacher and then began having trouble with his immediate superior and at the end of his third year was not asked back to his job.

At the time he entered therapy the man was an elementary school teacher and although he had acquired tenure, he was still having a great deal of difficulty in his relationships with his fellow teachers.

Beginning with high school and during all the years that followed, including the time he entered therapy, the man was quite involved with the church, belonging to one of the major liberal protestant

denominations. As was true in his work, so too, the man had difficulty in his relationship with fellow church members and had had several experiences of taking a position in the church and then resigning because of some disagreement. Despite this, however, he was faithful in attendance at the services of worship and in his private life considered himself a mystic.

On several occasions the man had attended religious retreats devoted to meditation and silence. He described these as high points in his life, a time when he felt at peace with the world. His mystical life itself he described as an attempt to feel at one with Christ.

After several months of therapy the man disclosed another side of his inner world, a side of which he was ashamed but could not give up. This side of himself emerged because he felt it interfered with his search for oneness with Christ. He indicated that frequently he read pornographic novels and attended "adult only" films. Often the urge to do this would come after a period of several days when he felt the most "religious", i.e., the most at one with Christ.

Interestingly enough, his wife was happier when he was involved in these activities than when he was in a period of meditation and mystical experience. She explained it by saying, "When he is all wrapped up in meditation I could just as well be dead, but when he's reading erotic novels he's more interested in me, especially in bed."

The man himself was always angry after a period of reading and film going, because it led to intercourse with his wife and he felt he should give that up since he didn't love her.

Several weeks after the introduction of his "other side" into

the therapy discussions the man reported a dream that had stuck in his mind and he couldn't "shake". In the dream he was coming out of a church, and it was cloudy and raining. He felt depressed and when he got to the sidewalk he looked up to see a short, somewhat heavy-set woman in front of him. The woman embraced him and he responded, feeling very warm and good. He awakened from the dream feeling aroused and with an erection. His associations to the dream were as follows: The church reminded him of the Science of Mind church of which his mother was a member. He had attended with her when small and it was one of the few things he could remember that they shared. His associations in regard to the woman in the dream surprised the therapist who had assumed it was his wife, since the description of the woman in the dream fit the man's wife. The man, however, did not mention his wife, but rather said it reminded him of the woman who had, for seven years, been his substitute mother.

The therapist interpreted the dream bluntly by saying that the church represented his sick mother who had not been a mother, the rain and cloudiness represented his grief and sadness about the fact and that the woman in the dream represented the only real mother he had had, the substitute mother. The therapist added that furthermore it seemed obvious to him that the man had picked his wife as a result of his love for the woman who had cared for him and it was hard for the therapist to believe that he didn't really love his wife.

The man's only response was a question, "If I really love my wife, then why don't I feel it?" The therapist answered by saying, "Because you are still looking for the lost mother who wasn't a mother."

I think that your desire to be one with Christ is an attempt to restore oneness with your lost mother, not with Christ. How else do you explain the fact that your search for Christ does not lead you to more intimacy with persons, especially your wife?"

The man was quite angry at the end of the hour and the following weeks were characterized by a return to practices of meditation and prayer. He became very uncooperative during his therapy hours, which were characterized by a number of silences and a great deal of complaining that he had come into therapy in order to get a divorce and that the therapist was trying to interfere just because he didn't believe in divorce.

During this period, the man's wife decided that she couldn't go on being married to a man who didn't want her. After discussing this for several weeks in her own therapy hours, she told her husband that she was leaving him, despite the fact that she still loved him.

The following week when the man came in for his appointment, he was obviously depressed and yet puzzled. He said to the therapist, "I'm aware that I've been complaining for weeks that you are interfering with my getting a divorce, but now that my wife is leaving me, apparently with your approval, I feel angry at you. What in the hell is wrong with me?" It was the first time in what was now more than two years of therapy that the man showed any affect.

The therapist responded to the man's question by saying, "Perhaps now you'll consider the possibility of what made you so angry at me, my saying that you did love your wife, but you won't give up looking for your lost mother."



In the weeks that followed, the man still tried to find peace and happiness through meditation and prayer, but he became more and more depressed. It became increasingly obvious to him as well as to the therapist that his attempt to "identify with Christ" was a defense against facing the lost mother inside of himself. During this time he reported a critical dream: He approached the bed he and his wife slept in before the separation. His wife was lying on the bed nude, as if ready for love making. She was chalk white, however, like a corpse. Only her eyes seemed alive. When he reported the dream the man indicated that his wife's eyes in the dream were brown, whereas in reality she had blue eyes. The therapist asked what woman the man thought of in regard to brown eyes. He was blank for a minute and then said with surprise, "My mother. My mother's eyes were brown." He paused for a moment and then said, "My God, when I see Jesus during prayer, he has brown eyes, too."

The man saw the full meaning of the dream as a result of these associations: "His wife was dead to him because he wanted to recover the lost mother." The therapist's only response was a comment: "Can you understand now why your wife has been so upset? It's pretty hard to feel dead to a man you love." The man began to cry in great sobs and left the hour quite shaken.

Many weeks were spent working through all of the dynamics involved in what had happened. The man became aware not only that he had been trying to recover the lost mother in order to avoid the sadness and grief of accepting that loss, but that also he had been acting out his rage toward his mother for leaving him by becoming the "dead

mother" to his wife.

As a result of this experience, he and his wife went back together in order to try to build something new between themselves. For several weeks things went quite well and they enjoyed a "second honeymoon". During this time the man remembered how much he had loved and enjoyed his wife during their dating and during the early weeks of their marriage. He no longer insisted that he had never loved her. During this time they acted like "honeymooners" in the sense that apart from their work (both teaching) they withdrew from every other activity (including church).

After awhile, however, the man began to be disinterested in his wife again, and going back through what he had learned about himself did not help.

Finally, two dreams led to the answer: In the first dream, the man saw a paranya fish devouring a piece of meat in a fish tank and thought to himself, "I'm glad I'm not in there." In the second dream, occurring several weeks later, he was in a bank grabbing all of the money he could out of a vault where it was piled. Suddenly he became frightened because he felt he had turned into a werewolf and persons were coming to kill him. He ran out of the bank and found his wife standing on the sidewalk. The people chasing him came up to grab him, and his wife interfered, saying that he hadn't stolen and that they couldn't arrest him.

The cannibalistic theme (the paranya fish and the werewolf) in these dreams is obvious and was so interpreted to the man. His lack of interest in his wife was not because of the old problem but arose out

of guilt over the cannibalistic phantasies that were aroused as a result of his pleasure in his wife.

As this material was worked with in the course of therapy, the man began to see that this was one important way he damaged his relationship with other people, i.e., by asking more than they could give and then becoming angry.

The couple returned to their participation in church worship and church activities and for the first time the husband was able to take a position of responsibility in the church and carry it through without overwhelming trouble in his relationship with his co-workers.

Observation of the psychic structure of person actively participating in religious resources and demonstrating their nature and value as a source of emotional stability by deduction based upon the psycho-analytic theory of personality: Although this man's identification with Christ had to be interfered with in the process of therapy in order to get at the material it was designed to repress, it is important to respect the value it had to him during his early years of life. As an adult, with a wife who loved him, the man faced a tremendous amount of depression, grief, and anger when he looked at the lost mother and the accompanying feelings inside of himself. It is an important question whether or not as a fourteen year old boy he could have handled these feelings, when there was no woman in the home and no real intimacy with friends or even his father to support him. It seems apparent that at that time his identification with Christ offered him an auxiliary "good mother" backed up by the institutional church to offset the lost mother inside.

His difficulty in giving up this "defense" was a therapeutic problem, but does it not also indicate how strong the need for such a "defense" was in the first place. Further, what other institution or myth in the community offers a fourteen year old boy a "cultural identity-figure" that can, to some degree, support him in his attempt to deal with the most difficult of all losses, the loss of the mother?

Observation of the use a person makes of religious resources to aid him in personality change, reorganization: Once this man began to feel his need for "good mothering", i.e., for pleasure, he was forced to deal with the cannibalistic appetite resulting from the early deprivation. Interestingly enough, this led him back to the church, but in a different way. Instead of complaining that he didn't get enough, instead of trying to achieve an identification with Christ that made him self-contained, he began to really try to give and be of service to others. In a very real way he reached out for the answer that Athena offered the furies, he attempted to become a source of "grace" to others. Somehow, in a way I do not fully understand, the deeper problem of oral hunger has to be solved not only by finding increased pleasure and need satisfaction but also by becoming more giving one-self.<sup>44</sup>

#### C. CASE HISTORY - 9

A thirty-six year old woman entered therapy because of hypertension, extreme nervousness and periodic depressions. Her doctor had

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<sup>44</sup>In this connection, a comment by George Bernard Shaw seems appropriate: "I work as my father drank." Quoted in Erik Erikson (ed.) "Identity and the Life Cycle," Psychological Issues, I:1 (Monograph 1; 1959), p. 105.

found no organic illness and had prescribed tranquilizers which had brought some relief. He had also recommended that she consider psychotherapy but she had, for several months, refused to do so.

One Sunday, the pastoral counselor on the church staff delivered the sermon for the morning worship service while the senior minister was on vacation. The sermon was on the importance of the father in the home and one of the themes in the sermon was the distinction between firmness and meanness.

As a result of the sermon, the woman called for an appointment and indicated during her first hour that she was finally able to take her doctor's advice and enter therapy because (1) the pastoral counselor had indicated in the sermon an acceptance of emotional problems as a part of life and not "just nuttiness"; (2) the discussion of the importance of the father led her to feel that her relationship with her father was the heart of her own problem.

The first two years of therapy with this woman dealt with four areas of conflict: (1) her anger toward her father who was a very strict, punitive man (For example, he had whipped her with a coat hanger for coming home thirty minutes late from a girl friend's house one afternoon when she was fourteen years old.) (2) a number of primal scene memories which were quite frightening and, in the beginning, overwhelming to her. (She had slept in her parents' bedroom until the age of seven.) (3) her own incestuous feelings toward her father, who, although strict and punitive, was also very seductive toward his daughter (She had memories of his wrestling with her and holding her down until she cried.) (4) her anxiety about her husband becoming "wild"

like his parents (The husband came from a psychopathic family, both parents being alcoholic and having had parties in the home which developed into sexual orgies which the son witnessed.)

Off and on during the two years the woman had periods of relatively good emotional health, usually following the working through of some aspect of the problems described above. However, the tension, anxiety and depressions always returned and at the end of two years of therapy, if anything, she felt more upset than before she began.

After a number of weeks in which therapy bogged down and the hours were fruitless the woman, with great difficulty, reported a dream. She indicated that she had had the dream three weeks earlier and had finally worked up enough courage to tell it. In the dream she was sucking on her husband's penis with abandon, when suddenly she was lying on the bed, dead, with bloody cuts all over her.

Although she had been quite frightened to see herself bleeding and dead, the reason she had not wanted to report the dream was because of her shame over the sexual act of sucking on her husband's penis.

Her embarrassment about the sexuality in the dream, however, did not fit with the freedom she had developed in talking about sex in her earlier therapy hours. The therapist responded to the dream by saying, "Somehow this dream has more to do with nursing than it does with sex." The discussion of this possibility led to a memory that had never been reported in therapy. The woman's mother had reported to her that she had been nursed as a baby, but the mother did not have enough milk and she, as a baby, had been quite sickly. The mother was finally forced, at the father's insistence, to supplement the breast feedings with

bottle feedings. The mother had refused to do this for some weeks, even after knowing the facts, because she felt she should have enough milk for the baby.

The woman had had the same difficulty with her three children, not having enough milk to nurse them. She, however, had immediately begun to use a bottle with them.

The following weeks were spent discussing the woman's mother in a more open way than she ever had before. The picture of the mother that emerged was of a woman who "enjoyed poor health", who complained frequently about how hard she had to work and blamed this on the father.

The mother evidenced very little interest in her daughter's accomplishments (which were considerable) but became quite interested and concerned whenever the daughter was sick or there was "sad news" to tell about friends or family.

The woman became less depressed but more angry and could hardly manage to be around her mother. She was constantly afraid she would say something that "would really hurt her".

After talking about her rage toward her mother for some weeks, the woman suddenly became preoccupied with quite different thoughts and impulses. She began to have a number of fantasies about men she worked with and felt a great desire to have "an affair". In addition, she became quite cold with her husband and nothing he could do would please her. He complained to her that "his place was in the wrong".

The woman became very frightened that she was going to "go wild" and alternated between being depressed and being angry at her husband. Finally she reported a dream which brought the issue clearly into

focus. She was in an old mission church and the church had no altar, only a cold fireplace. She had a fear that the church walls were going to cave in. Then she looked up and two vultures were coming at her to tear her to shreds. She ran into the back yard of the church and saw a white picket fence that had fallen down. Then she felt safe.

Her association to the old mission church led to the memory of her old childhood church and her mother's constant church activities when she was a girl. The picket fence in the dream was exactly like the one in her present back yard which had been put up to keep their female dog from "running all over the neighborhood".

The core of this woman's neurosis could now be seen clearly and explained to her. She had a tremendous amount of oral rage toward the mother, which was expressed by refusing the good breast (i.e., turning cold with her husband and refusing to accept his love, living a life of hard work and self sacrifice with a minimum of pleasure). Her periodic depressions expressed the feeling that "mother is empty", "goodness and pleasure is lost".

When, as a result of therapy, she began to feel more openly her desire for goodness and pleasure, she was forced into dealing with her oral appetite which was cannibalistic (the two vultures representing the cannibalistic appetite projected onto the two breasts as is characteristic of the monistic oral world.)

To defend against the anxiety of feeling her cannibalistic appetite and the threatened punishment for her wish to devour, she was tempted to "run wild" sexually (the fence designed to keep the female dog from running wild was down in the dream). Obviously her temptation



to act out sexually would have led to the very thing she was defending against, i.e., uncontrolled appetite and severe super-ego punishment.

The months following the dream were very difficult ones in therapy, as the oral problem became a part of the transference. The therapist was alternately seen as the good mother who would solve everything and as the bad mother who gave nothing. At times even a seemingly trivial occurrence, such as the therapist starting her hour five minutes late, would bring outbursts of anger and accusations that he didn't care. These outbursts would be followed by self condemnation and guilt, i.e., after "biting" the therapist, she would "bite" herself.

As often happens, however, once the cannibalism and rage entered the transference relationship with the therapist, her life outside of therapy began to be more manageable. Even when her hunger and rage was at its height in therapy, she began enjoying herself more in her daily life.

She began to see more clearly that her hypertension was a result of the fear of her unconscious cannibalistic appetite. As she became more conscious of her oral impulses and struggled with them in a more open way the hypertension abated. Her life was just as difficult as before in the sense that she still felt rage, depression, and fear. However, because she felt these things openly and understood their connections with her present inner world and her past unconscious experience, they did not lead to overwhelming tension, anxiety and depression.

Observation of the psychic structure of person actively partici-

pating in religious resources and demonstrating their nature and value as a source of emotional stability by deduction based upon the psycho-analytic theory: It is interesting to look at the parallel between this woman's relationship to religious resources and that of Orestes. After the murder of his mother, Orestes' life had been one of sacrifice (he had traveled to the altars of Greece making sacrifices to atone for his sin) and absence of pleasure. Finally Orestes decided he must find the "noose (death) or the clear light of day (freedom and goodness)". To do this he had to seek out goodness (Athena) and face the furies in the process.

This woman had been raised in the church from childhood. Although she had no single "conversion" experience, she had been baptized at the age of twelve by a minister whom she liked because he "seemed so kind". During her adolescent years and into adult life, until entering therapy, she had been the "model" Christian her mother wanted her to be. She described this as "never thinking of oneself and trying to do good for others". She and her husband tithed to the church, often when it entailed some real financial strain on the family. They were active in carrying responsibilities in the church to the point that "we began to feel like strangers to one another and our kids". Like Orestes, this woman made sacrifices and denied herself pleasure.

It is tempting to place the responsibility for this on the institutional church and its practices. However, in light of the woman's experience in therapy, it would appear that she (and her mother before her) used the church to defend against and atone for her cannibalistic appetite-rage.

Finally, like Orestes, this woman came to the point where she was willing to choose between the "noose" (being done in by her appetite) or "the full light of day" (a life of pleasure and goodness for herself and family. Fortunately the church to which she belonged had among its resources a counseling center where she could go for help.

It is difficult to know whether this woman would have found her way to freedom more quickly if she had been free of the institutional church and its pressure on her to be self-sacrificing or whether the institutional church helped her control her cannibalistic appetite-rage until she developed enough inner ego-strength to deal with these powerful impulses.

Demonstration of the nature and value of religious resources by observing the change in the person when religious resources are withdrawn: During the period of therapy when her rage toward her mother began to reach consciousness, this woman completely withdrew from her church relationships and activities. It was after this withdrawal that her oral appetite in the form of the temptation to act out sexually appeared. Once again we are confronted with the important question: Did the church help her control her appetite until she developed enough ego control within herself or would she have worked this problem through sooner if she had not been a part of the church? In light of the difficulty this woman had at the age of thirty-six in handling her appetite, fear, guilt, it appears that the church did offer her a form of externalized control (auxiliary super-ego) during a period when her own ego was not strong enough to provide the control.

Observation of the use a person makes of religious resources to

aid him in personality change, reorganization: After some discussion over a period of time in therapy about her guilt and need for punishment because of her appetite this woman began to return to her church's service of worship. This move had not been suggested by the therapist; it occurred spontaneously one Sunday morning, as she lay in bed. She began to think of the hymns that were sung in church and her pleasure in singing. After awhile, "I just got up, got dressed and went." After several weeks of attending morning worship the woman made an intriguing comment during one of her therapy hours: "You know, if Adam and Eve hadn't wanted everything, they wouldn't have ended up with nothing."

She and her family became active in the church again, but this time in a way that included pleasure for themselves and the right to consider family needs as well as the needs of the church itself.

Using religious resources and observing the results of such use in the therapeutic encounter itself: During this period when she started attending the services of worship again the woman found that, although she enjoyed the worship service, she became very anxious when communion was served. (In her particular denomination, communion is received every Sunday with each worshipper receiving an individual glass and wafer.)

Since this occurred after a great deal of work had been done in therapy in regard to her cannibalistic appetite (as evidenced in the "vulture" dream) the therapist suggested she read John 6:53-57;<sup>45</sup>

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<sup>45</sup>"Jesus replied, 'In truth, in very truth I tell you, unless you eat the flesh of the Son of Man and drink his blood you can have no life

perhaps it contained the answer to her anxiety during communion.

Shaw saw the connection between the scripture, the communion and her own anxiety very quickly and discovered that "although the anxiety was still there to some degree, communion was really exciting".

This new insight into a service that she had participated in for many years was very meaningful to this woman. Each Sunday she is offered in the service of worship an experience which keeps alive the insight she has gained through therapy. In addition, the communion meal reminds her that "cannibals" have a right to goodness--it offers her the "grace" to accept impulses which have been frightening and repulsive to her.

#### C. CASE HISTORY - 10

A twenty-eight year old woman entered therapy because she could not leave her house. She felt imprisoned by the house and the children. Finally her rage at the imprisonment ushered into action and she beat one of her sons, leaving a number of bruises. The loss of control in beating her son led the woman to finally seek therapeutic assistance. In a very real way she was able to ask for help for her son's sake when she could not do so for her own sake.

The core of this woman's neurosis is expressed in a memory and in a dream that occurred early in therapy. The memory was of the reaction of her mother when she told her that she was thinking of

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in you. Whoever eats my flesh and drinks my blood possesses eternal life, and I will raise him up on the last day. My flesh is real food; my blood is real drink. Whoever eats my flesh and drinks my blood dwells continually in me and I dwell in him." (The New English Bible)

becoming engaged. The mother attempted suicide by turning on the gas jets in the home and was discovered by a neighbor who came over by accident. The attempt was made, however, about an hour before the woman herself was due home from her classes at college. (She lived at home while attending college.)<sup>46</sup> The dream that the woman reported was a short one in which she was searching all alone for her mother's grave. She awakened from the dream frightened and went into her children's bedrooms to "see if they were still there."

Consciously this woman wanted freedom, a life of her own. Unconsciously freedom for her meant death for her mother. Her house and children had become the mother of the inner world and she could not leave the house. She had to stay with the sick mother or be responsible for the mother's death. This meant that she could not enjoy her husband or any kind of pleasure outside of the home. Ultimately it came to mean she could not even enjoy the pleasure of her home itself (which was quite attractive) or of her children.

After several months of individual therapy the woman was doing better and beginning to enjoy some activities outside of her home. At her request, the husband joined her in a therapy group so that they might work together in therapy to improve their relationship with one another.<sup>47</sup> The husband actively (although not obviously in the

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<sup>46</sup>As therapy progressed, the woman reported many other experiences which, although less dramatic, illustrate this same theme. Many times the mother had flown into a rage or acted very hurt when this woman indicated interest in or love for her father.

<sup>47</sup>As will be seen in the following pages, permitting this woman's husband to join a therapy group with her was a serious therapeutic mistake. The therapist neglected to analyze in depth the woman's real

beginning) interfered with her growing feelings about herself and about therapy. It turned out that this had been his real, i.e., unconscious, reason for joining the group. After a few weeks he began to openly criticize the group, the therapist and his wife for being so "weak" that she needed therapy. He insisted that they stop.

Despite the group's and the therapist's open expression to the woman and to her husband that she was allowing herself to be done in, she stopped therapy at her husband's insistence. She insisted that she was doing so much better that she could get along without it, and terminating therapy would make her husband happier.

From the reports of a friend (who was in therapy) and her minister (who had referred her) it was obvious that her life reverted to the conditions which had led her to therapy in the first place after she terminated. Her minister and her friend urged her to resume treatment. She herself expressed feelings that she probably should.

Finally, after her minister visited her and insisted she resume treatment, she stopped attending church and cut off the communication with her friend. Her friend heard nothing from her for four months, and during that time she did not attend church even once. Before this she had been quite faithful in church attendance, although she had not been active in any of the social life of the church.

The woman's experience up to this point in therapy can be

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reason for wanting her husband in therapy. In this instance the therapist's desire to "save" the marriage caused him to ignore a fundamental rule of psychoanalytic therapy: the analysis of every aspect of the therapeutic relationship.

summarized by saying that she was now back where she had started-- isolated from the good father, out of the fear of and rage toward the (now internalized) bad mother.

Observation of the evocative effect of religious resources upon the psychic structure and the induction of anxiety and the need for change: This woman had attended church fairly regularly since the sixth grade. She had begun at a small church of the denomination to which she still belongs, which was a few blocks from her home. She had begun attending with a girl friend and on Easter while in the seventh grade had been baptized into the church. She had fond memories of an elderly woman who taught her Sunday School class while she was in the seventh and eighth grades and especially of the woman's pleasure and warmth when she joined the church through baptism.

Although her parents did not attend church with her, they did not interfere with her going. In light of the behavior of her mother in regard to her interference with her daughter's relationship with the father, it is interesting that the mother did not interfere with the daughter's relationship with the church.

Despite the fact that her therapist, her friend, and her minister had been unable to keep this woman in therapy or get her to resume therapy after she had terminated, she did finally return. at 7:30 a.m. on the Monday after Easter, she called the therapist at his office and said, "I need help, when can I come in?"

She was seen that afternoon after an absence of over six months. She explained her inability to return to therapy or go to church by saying, "I just couldn't do it--and I wanted to. The more people tried



to help, the harder it got. Finally I just stayed away from everybody."

The therapist asked how it was that she had finally been able to resume treatment. She answered, "It was because of Easter." She wanted to attend church on Easter Sunday (the day before she called for the therapy appointment) but just "couldn't get going". She became more depressed and turned on the radio to hear Easter music. "When the music began to come over the radio," the woman reported, "I suddenly just got up, got myself and the kids ready and went to church."

During the service of worship she felt better than she had in months and decided "then and there to get back in therapy and straighten myself out."

Using religious resources and observing the results of such use in the therapeutic encounter itself: Because of the effect of the Easter service on this woman the therapist insisted that she attend church regularly while in treatment whether she felt like doing so or not. The suggestion was made on the assumption by the therapist that the church represented the good mother to this woman and that attending the worship service involved staying in touch with the good mother. This interpretation was offered to the woman herself with a further interpretation that if she did not avail herself of a service of worship, which obviously meant a great deal to her, then she was damaging what was good.

It was obvious from what had happened in the first therapeutic encounter and the ensuing termination that the woman had achieved a

"transference cure"<sup>48</sup> which had not held. She had not, in her first experience in therapy dealt with her rage toward the mother. Thus, her introduction of her husband into therapy was, unconsciously, her own wish to damage the good experience that therapy had been offering her.

During the first few weeks of her return to regular attendance at morning worship the woman felt quite good and happy, just as she had felt better during her first few therapy hours.

Gradually, however, the old feelings of not being able to get going returned. This time she was able to continue in her attendance, going to morning worship even though inside she felt she couldn't make it. She would feel lethargic and disinterested until the service started and then she would gradually feel better, more alive.

This pattern continued for a couple of months and then there was a change. Instead of feeling lethargic, unable to get going, she found herself feeling angry on Sunday morning. She was irritated at the therapist for his unreasonable demands about going regularly and irritated at the mechanics of getting ready for church. Finally she did not attend for two Sundays in a row without mentioning this fact to the therapist. During her therapy hour after the second Sunday she had not attended church she mentioned to the therapist just as she was

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<sup>48</sup>Transference cure is used here to indicate the upsurge of wellbeing that often occurs in patients at the beginning of therapy. They feel "well" because they now have someone (so they suppose) who will solve all their problems or at least tell them how to solve them. Of course, if a person terminates, as this woman did, they immediately lose their sense of well-being. It disappears with the therapist!

leaving his office that she had missed church the last two Sundays and it hadn't bothered her.

The next week the therapist asked her about her comment at the end of the previous hour. As it was discussed the information (given above) about her growing irritation in regard to attending church was obtained. The therapist interpreted her termination of church attendance as an attempt to avoid finding out what it was she was irritated about. He suggested that she continue to attend and listen to her irritation instead of trying to get rid of it.

In the ensuing weeks the woman became increasingly more angry on Sundays. The anger now began to carry over into the worship service itself. Instead of feeling better and more relaxed as the worship service progressed, she found herself becoming angry and very anxious.

One Sunday she became so upset that she walked out of the service before it was over. When this event was discussed in therapy, the woman was invited to reflect on what it was in the service she had avoided by leaving. Since she had left after the opening section of worship, there were several possibilities, i.e., the communion, the offering, the sermon, meeting people afterwards.

Her immediate association, although she didn't understand why, was that she had missed communion. And, in fact, she had walked out of the service during an organ interlude that led into the communion portion of the worship service.

The next week she stayed through the whole service but felt extremely anxious when the communion elements were passed to the congregation. (In her denomination, a deacon of the church hands two

trays to the worshippers. The two trays contain individual glasses of wine and individual communion wafers. The trays are passed down the pews from one worshipper to another and picked up at the other end by another deacon.) When the trays containing the communion elements were handed to her, the woman felt frightened and trembled. She was not aware during the service, however, of the angry feelings that had been present for some time.

Although the intensity of the anxiety varied, the woman continued to feel this way for some time. Finally, on a Saturday night she had a dream from which she awakened in fright. In the dream she saw herself flushing her mother's head down a toilet filled with feces and urine. She was so upset by the dream that she called the therapist at home, saying, "I feel like I'm going to go to pieces."

The therapist responded to the dream by saying, "You are frightened because you can see so clearly how furious you are at your mother." He insisted that she go to church in spite of how upset she was.

During the morning worship service the woman was quite anxious and when the communion trays were passed, she had an overwhelming desire to throw them on the floor.

When this was discussed in therapy, she indicated that her greatest fear came when she realized not only that she wanted to do it, but that for a moment, it was quite possible that she really would do it.

As a result of this experience this woman's rage came to the surface with a vengeance. She had known she was angry at her mother for some time as a result of therapy, but now she felt it. She was

severely depressed and on several occasions contemplated suicide. The most serious therapeutic problem was that she felt that she just didn't care about anything.

She began to drink heavily (in contrast to her former habit of drinking only when she went out and then only one or two cocktails). One night she drank so much that she passed out in front of her oldest child who was still up. This acting out of her rage was followed by more guilt and severe depression.

After several days the woman had a dream which marked a turning point in the struggle with her rage. She dreamed that she was in church and was invited to sing in the choir. She angrily refused, and picked up a hymnal and turned to throw it through a stained glass window above her. On the stained glass window was a picture of Jesus on the cross. She could not throw the book and put it down. She awakened relieved and feeling less depressed.

When she told the dream in therapy she said, in explaining why she had not thrown the hymnal, "I just couldn't go that far."

## CHAPTER V SUMMARY AND CONCLUSIONS

Before summarizing the results of the foregoing case material, it is important to review two psychoanalytic concepts (defenses and transference) and to discuss religious resources in terms of psychoanalytic theory.

The defenses. In psychoanalytic theory the concept of the defenses is used to describe those activities by the ego designed to avoid unpleasure (pain, anxiety).<sup>1</sup> The ego needs defenses to protect itself from the external world (past and present), from the condemnation of the super-ego and from being overcome by the impulses of the id.

A defense can be healthy or it can be pathological, depending on its capacity to provide protection to the ego, a maximum amount of freedom and a minimum amount of inhibition as a result of its use.

No person is free of defenses of one kind or another. Further, there are times when a defense, which is pathological in comparison to the "normal" population, may be the best possible solution available at the time to the problem a person is struggling with. The important question in regard to the defenses is: Does a particular defense offer a person the maximum amount of freedom available to him at the time the defense is used, considering the dynamics of his own individual world?

Transference. When we turn to the psychoanalytic concept of transference we find that, just as with the defenses, transference can

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<sup>1</sup>Herman Nunberg, Principles of Psychoanalysis (New York: International Universities Press, 1955), pp. 221f, 330f.

be healthy or pathological. A "normal" person relates to persons, myths, and institutions by transferring his attachment to significant persons in his childhood to significant objects in his present life. (In fact, it is the "transference" which makes any object a significant one.)

The transference is healthy if the person perceives realistically and relates realistically to the dynamics of his present relationships and adjusts his actions and reactions according to the real situation. The transference is pathological, if the person sees the objects in his present life through the stereotyped pattern of his childhood relationships.

This, when a man encounters the Jesus of the gospels, he can establish a healthy transference relationship or an unhealthy one. This means that he may be able to enter into a dialogue with the Jesus of the gospels which enables him to see Jesus wholistically (in many ways) and to reality test what he finds there in his own experience.

A person may also enter into a dialogue with the Jesus of the gospels and see only what the super-ego figures of the past permit him to see or only what his unconscious, inner responses to those super-ego figures of the past permit him to see. (For example, one minister could not remember what he read in the Bible, no matter how often he read it. Unconsciously he would destroy the wisdom of his "fathers" by forgetting it. Consciously he felt guilty for his lack of memory. After working through his oedipal anger in therapy, his memory improved with resulting benefit to his pastoral work.)

Religious resources. Psychoanalysis has demonstrated that each person comes to adult life with an inner, symbolic world peopled by giant parents (gods) and a small child. The giant parents love the child, threaten the child, protect the child, hurt the child, permit certain things and forbid certain things. The child feels loved, hated, safe, in danger, big enough, too small, loving, enraged, etc..

Out of this symbolic inner world the person must make something in the world (the inner world, the world of persons, the world of things) which is uniquely his.

In the process of finding his place in the world the person often finds the forces of his inner world opposed to what he is and desires to become. Because of this he must find resources outside of himself and his past to reinforce that part of himself he wishes to be and become.

Erik erikson sums this up when he says that "only an ego identity safely anchored in the 'patrimony' of a cultural identity can balance the super-ego in order to produce a workable equilibrium."<sup>2</sup>

Religious resources offer a patrimony (fathers and mothers) that is more widely based in time and experience and more powerful than the patrimony of the individual mother and father. A constant invitation to and confrontation by this patrimony is available for each individual.

Through continued participation in religious resources, the individual's personal symbolic inner world can be in constant dialogue with a symbolic world that transcends his particular parents, his

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<sup>2</sup>Erik Erikson, Childhood and Society (New York: Norton, 1963), p. 368.



particular church, his particular culture and generation. (By transcend I do not mean that it excludes them, only that it is more inclusive.)

Religious resources offer the growing self (ego) strength and support in its struggle against the unavoidable elements of the personal symbolic world which are opposed to life, freedom, and interdependence. Thus, in Erikson's terminology, a cultural patrimony is offered to balance the super-ego and assist the person in producing a workable equilibrium.

We can now turn to the individual case histories and evaluate the basic research questions.

1. Can religious resources be valuable in some cases as a source of emotional stability?

Case History - 1: After the death of this man's father, religious resources provided an auxiliary super-ego figure (God-Jesus) who could not be killed and to whom this man could submit, learn from, and serve.

Religious resources offered an occupation which enabled this man to deal with, atone for the unconscious guilt over the death of his brother and his father.

Case History - 2: Religious resources offered this man a defense during adolescence against the depression resulting from the lost father of childhood. In this instance, the man felt the depression, but he was not overcome by it as a result of the auxiliary "good" father represented by the symbol of Christ.

In addition, this man was offered an auxiliary super-ego father

figure (Christ) to respect, learn from, and serve (through the heritage of the church, the wisdom of the New Testament).

At the same time the extra-human imagery of Jesus-God offered a powerful male whom the dangerous mother could not defeat or kill, as she had defeated the father.

Religious resources (the fellowship of the church) offered this man an auxiliary "new" family to supplement the fragmented real family, especially in the form of the neighbor woman of childhood and the pastor of his college years.

Case History - 3: Religious resources offered an externalized auxiliary super-ego father figure this man could not defeat as he had defeated his father.

Religious resources offered a father figure (God-Jesus) that could be identified with, respected and obeyed. A father was offered who had a right to expect something from the son because he had expected something from himself.

Case History - 4: Religious resources (continuing attendance at church and participation in worship) confronted this woman with a symbolic father (the resurrected Christ of Easter) that she could not have exclusively as her own. Thus, for her, church worship confronted her with a defeat she had not had to accept in her original childhood family.

Case History - 5: Religious resources offered this woman an auxiliary father figure (God) to protect against the giant, dangerous father of childhood.

Religious resources functioned to some extent to inhibit the

father's destructive behavior, at least in regard to his daughter's church attendance.

Religious resources offered a new family as far as her need for a good father was concerned. She met a new father (assistant minister) who regarded women and sexuality in a different way than her father.

Religious resources (the youth program of the church) offered her a chance to be a loving, cooperative daughter.

The New Testament and the Christian tradition offered a super-ego of grace (i.e., the urge to be better, but forgiveness for not being perfect) to offset the strict, demanding internalized mother.

Religious resources functioned as an auxiliary super-ego to control the temptation to act out super-ego guilt over sexuality (i.e., run wild in adolescence, as an expression of guilt about sex and rage toward the father).

Case History - 6: In religious resources this man found an auxiliary "good" mother who offered him "grace" (forgiveness for oral crimes), fellowship and intimacy.

He was offered an opportunity to atone for his guilt by sacrificial service.

He was offered an auxiliary super-ego which prohibited the oral crimes and helped him learn to control his impulses. His continuance as a minister in the church and his identity as a minister offered him an externalized super-ego to offset the psychopathic super-ego of the inner world.

As an honored member of the church (ministerial student) he was rewarded for his control of the oral impulses, his renunciation of

vengeance (offered the "good breast").

Case History - 7: Religious resources (the fellowship of the church) in this man's boyhood offered him auxiliary families to observe and learn from. He was offered evidence that the way his family (especially his mother) lived was not the only way to live.

Religious resources offered an auxiliary super-ego which:

- (a) exercised some realistic control over the angry, stingy mother;
- (b) made it difficult for the man himself to surrender to the internalized super-ego by becoming stingy and angry himself.

Religious resources offered this man an opportunity for a continuing re-enactment working through of his insight into himself through the service of communion.

Case History - 8: Religious resources offered this man an auxiliary good mother, reinforced by the institutional church to offset the lost mother inside. Religious resources therefore functioned as a defense against incapacitating depression.

Religious resources offered this man an opportunity to become the good mother and atone for cannibalistic guilt through service in the church.

Case History - 9: Religious resources offered this woman an auxiliary super-ego as a defense against cannibalism-rage and a way of atoning for the connected guilt.

Case History - 10: Religious resources offered this woman an auxiliary super-ego (God) and a real person (the church school teacher) to offset the dangerous, frightening mother of the inner world.

Religious resources offered a powerful, auxiliary super-ego

figure (God-Jesus) who, to some extent controlled the woman's mother in so far as her interference with the daughter's belonging to something outside the mother herself.

Religious resources (communion) offered the chance for a continuing re-enactment and working through of the insight into her oral rage gained through therapy.

2. Can religious resources be valuable in some cases as a source of therapeutic change?

Case History -1: Religious resources offered a powerful transference figure which illicited the giant oedipal father of childhood in a way that the therapist did not.

Religious resources (the drama of Easter) had an evocative effect on the unconscious of this man as it portrayed externally the inner oedipal drama (i.e., it lifted repression).

Religious resources offered a powerful transference figure this man could not ignore as he could ignore the therapist.

Case History - 2: Religious resources offered a powerful introject (Jesus) that could be used as a therapeutic leverage to interfere with the fantasies of omnipotence that had been developed as a defense against childhood helplessness.

Case History - 3: Religious resources (the use of prayer as a dialogue with God) offered a diagnostic tool in understanding this man's unconscious conflict with his father.

Religious resources (prayer) offered a therapeutic tool which assisted in lifting repression and instigated a dialogue with the powerful oedipal father and the murderous son of the unconscious world.

Religious resources (the church sanctuary) offered the man a protected place to deal with his rage toward and fear of the giant oedipal father.

Religious resources offered a powerful transference figure which illicited the giant oedipal father which was hidden behind the weak father of later years.

Case History - 4: Religious resources offered an opportunity for this woman to see the conflict between her attachment to her childhood family (father) and her commitment to her adult family (husband).

Religious resources (the Easter worship service) disturbed her infantile fixation on the father, producing anxiety and the need for change.

Case History - 5: Religious resources offered this woman an auxiliary super-ego which defended against incestuous acting out during adolescence and during therapy.

Religious resources offered an auxiliary super-ego figure which was more tolerant toward rage and sexuality to offset the intolerant, punitive super-ego figure (internalized father and mother).

Religious resources (the presence of the continuing institutional church and Christian myth) offered an externalized parent who did not destroy her, condemn her, or turn away from her, when she was angry or loving (sexually aroused).

Case History - 6: Religious resources (the communion service) offered this man an experience of feasting at the breast of the good mother at a time when he was very tempted to insist that there was no good anywhere. The good was offered by a giant, powerful symbolic

figure (Christ), reinforced by centuries of history, thus he could not easily turn away from it or damage it.

Case History - 7: Religious resources (the fellowship of the church expressed through the group of Elders) offered this man an auxiliary super-ego to offset the internalized super-ego of his past. It was used at a critical time to reinforce the interpretation given by the pastoral counselor. The externalized super-ego of the church offered forgiveness and acceptance in contrast to the condemnation and punishment of his internalized super-ego.

Religious resources (the communion service) offered this man an opportunity to re-experience the insight he had gained in therapy and thus aided the working through process. By nature of his position as an Elder, he had an opportunity to become the giving person as well as the receiving person.

Case History - 8: Religious resources (the institutional church and its services) offered this man a way of atoning for his guilt through sacrificial service.

At the same time religious resources provided a continuing externalized good mother from whom he could receive.

Case History - 9: Religious resources offered this woman an externalized super-ego to help control the cannibalistic-murderous impulses.

Religious resources (the heritage of which she was a part) offered this woman a more tolerant super-ego to help her accept her oral impulses, without the need for guilt and punishment.

Religious resources (communion) provided a continuing

re-enactment of her struggle to accept her cannibalistic impulses without guilt, to enjoy the good feast and to set limits on her appetite.

Case History - 10: Religious resources (the event and myth of Easter) resurrected the good mother for this woman and offered an opportunity to choose between acceptance of the good or rejection of the good. It made the choice clear in a way that the daily interaction with persons did not.

Religious resources (the worship service, especially the communion service) provided a powerful transference figure which illicit the need for and rage toward the pre-oedipal (oral) mother.

Religious resources provided an auxiliary super-ego which accepted the cannibalistic rage but interfered with acting it out. She could be aware she was enraged, but she could not act out the rage.

Religious resources (the myth of Christ on the cross) offered an externalized picture of her own inner struggle and helped her control her destructive impulses, i.e., she saw through the myth that, if she acted out her rage toward the bad, she would destroy what was good.

Having looked at specific dynamics arising from the case material presented, we can now make several general statements regarding religious resources as a source of emotional stability and therapeutic change.

The foregoing case material suggests that religious resources do provide a source of emotional stability for some persons in at least seven ways:

1. Religious resources provide powerful symbolic parental



figures who help to control the behavior of real parents and therefore assist the child with his sense of helplessness and smallness in the face of his giant parents.

2. Religious resources offer powerful parental figures who can not be killed, cannot disappear, and who cannot be lost. Thus, the person can use these powerful figures as a defense against overwhelming emotional pain resulting from the loss of a real parent at a critical time in development.

3. Religious resources offer a powerful auxiliary super-ego of grace (forgiveness, understanding) to offset the punitive, unforgiving internalized super-ego.

4. Religious resources offer a powerful auxiliary super-ego of control to offset an internalized psychopathic super-ego, or powerful id impulses which threaten to overwhelm the ego.

5. Religious resources offer a community of caring persons (in the myth and in real persons) wherein a child may perceive ways of living, personally and in families which are different than his own personal family experience.

6. Religious resources offer caring persons who substitute in real ways for lost or inadequate parents.

7. Religious resources offer a vocation or avocation through which persons can atone for guilt arising from inner impulses or outer actions.

The foregoing case material suggests that religious resources do provide a source of therapeutic change in some persons in at least seven ways:

1. Religious resources offer powerful transference figures which illicit unconscious feeling toward the oedipal father or oral mother in a way that real persons do not.
2. Religious resources (Easter, Christmas, Communion, etc.) dramatize unconscious dynamics in mythical form, evoking an affective response from persons and creating anxiety and the need for personality change.
3. Religious resources offer an auxiliary super-ego with which the internalized super-ego of the individual can be compared. This offers the individual an opportunity to evaluate his own condition in comparison to the wisdom of the past.
4. Religious resources (preaching) offer an invitation and entre to intimacy, understanding and assistance from another person.
5. Religious resources (prayer) offer a diagnostic tool through which the dynamics of the person's relationship with parental introjects can be seen.
6. Religious resources (prayer) offer an avenue of dialogue with super-ego introjects which leads to the release of repressed impulses.
7. Religious resources (the variety of denominations) offers a diagnostic tool in understanding the emotional stability of persons. The more rigid the denomination is in regard to thought and behavior, the more rigid the personality structure of the person choosing that denomination is apt to be. The more flexible the denomination is in regard to thought and behavior, the more ego strength the person choosing that denomination is apt to have. Thus the movement by

persons from one denomination to another should be questioned and understood from a therapeutic point of view, not condemned as disloyalty from a denominational point of view.

Suggestions for further research. In the light of the basic limitation of this research project as discussed in Chapter I (pp. 16-17) we now turn to possible research designs which would diminish the problem of the subjective reporting and interpreting by one person.

If we consider ways of improving the basic research design used in this dissertation, several possibilities offer themselves which would provide external tests of the objectivity of the writer:

1. Ask the patients whose case histories are used in the research to write their own evaluation of the effect of religious resources on their personality stability and on their personality change while in therapy and compare this with the conclusions drawn by the writer himself.
2. Ask one or more therapists, apart from the writer, to interview the persons whose case histories are used and to submit independent evaluations of the effect of religious resources on personality stability and therapeutic change.
3. Ask one or more therapists to read the case histories and their interpretations as recorded by the writer and to submit their own independent evaluation of the conclusions drawn by the writer.

The general conclusions emerging from the research undertaken in this dissertation offer themselves for research projects of both an idiographic and nomothetic nature.

For example, the conclusion that religious resources do provide a source of emotional stability for some persons by furnishing powerful symbolic parental figures who help to control the behavior of real parents and therefore assist the child with his sense of helplessness and smallness in the face of his giant parents offers itself for a nomothetic research design in the following way: A written questionnaire to be submitted to all of the members (adults and children) of one or more church congregations and containing two questions (1) Did (for adults) or Do (for children) your parents have a less loving\_\_\_, more loving\_\_\_, about the same\_\_\_ relationship with you while engaged in church worship or activities as they do at other times? (2) Do you feel less free\_\_\_, more free\_\_\_, about the same\_\_\_ to see your parents as they really are while engaged in church worship or activities as you do at other times?

If the conclusion given above is reliable, then it can be predicted that a statistically significant number of persons would answer in a way confirming the conclusion.

Several of the general conclusions resulting from this research could be tested with this same nomothetic research design.

When we turn to the possibility of idiographic research designs, we find the same possibility for further research.

For example, the conclusion that religious resources offer powerful parental figures who can not be killed, cannot disappear or be lost and therefore can be used by a person as a defense against overwhelming emotional pain resulting from the loss of a real parent at a critical time in development offers itself for an idiographic research

design in the following way: Select one or more autobiographies of selfconsciously religious persons who lost one or both parents before the age of seven or during adolescence; predict, on the basis of the above conclusion, that the religious institution and/or myth functioned as a defense against incapacitating emotional pain resulting from the loss of the parent and as a parent substitute; one or more persons submit their opinion as to whether or not the prediction is accurate based upon the internal evidence of the autobiography.

Gordon Allport comments that "although a single case does not discover a law, it does discover that there is a law."<sup>3</sup> The general conclusions offered as a result of this research represent the writer's opinion that there is a law at work in each of the individual cases dealt with. The suggestions made to improve the specific research design used in this dissertation offer assistance in regard to the question of whether or not the writer has seen the real law that is at work and/or whether he has seen it clearly.

The alternative research designs that are suggested offer other researchers the possibility of deciding whether or not the conclusions drawn from single cases are applicable to a number of persons. In this connection it is important to be aware of Allport's warning that determinism need not be based upon frequency of occurrence in multitudes of cases..."<sup>4</sup> Because of the uniqueness and complexity of a single life the old adage, "one man's meat is another man's poison",

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<sup>3</sup>Gordon W. Allport, Personality (New York: Holt, 1937), p. 146.

<sup>4</sup>Ibid.

proves again and again to be true.

Summary. Erik Erikson says, in his final chapter of Childhood and Society, that "to assure continuity of tradition, society must early prepare for parenthood in its children; and it must take care of the unavoidable remnants of infantility in its adults."<sup>5</sup>

It seems to me that we have demonstrated that religious resources can prepare for parenthood in children by representing to them symbols of paternity that are distillations of centuries of wisdom. At the same time, religious resources can take care of the unavoidable remnants of infantility in its adults by repeatedly inviting persons to become like little children in the service of worship: (eating, fearing, hating, loving--and surviving!)

In a letter to his minister friend, Oskar Pfister, Sigmund Freud makes an interesting comment: "...you can sublimate the transference on to religion and ethics, which is not easy for the invalids of life."<sup>6</sup>

It seems a fair assumption that Freud was indicating a belief that healthy people can use the powerful symbols of religion as objects with which to have a personal relationship and through which to continue to grow.

Freud's further comment that this is not an easy task for the invalids of life is no surprise to any man who has served as a minister in the life of the church. Certainly persons misuse the powerful

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<sup>5</sup>Erikson, op. cit. p. 361.

<sup>6</sup>Heinrich Meng and Ernst L. Freud (eds.), Sigmund Freud: Psychoanalysis and Faith (New York: Basic Books, 1963), pp. 16-17.

symbols of religious resources for neurotic reasons just as they misuse persons in the same way. Our task is not to condemn the person or the church but rather to use the religious resources at our disposal to help the "invalids of life" become more whole and more effective in the task of living.

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